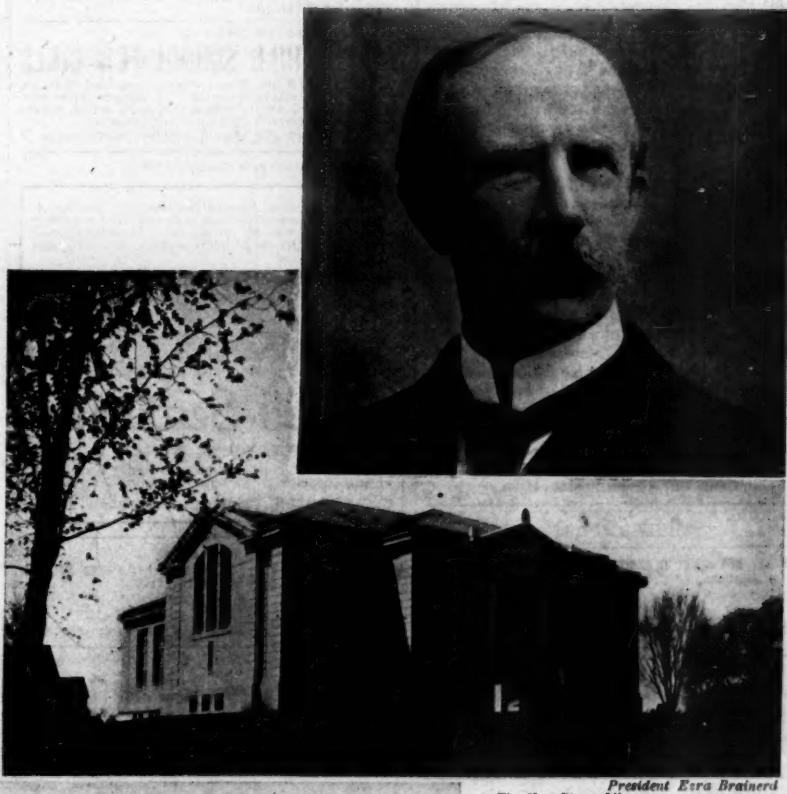


Volume LXXXV

THE
CONGREGATIONALIST

Boston Thursday 12 July 1900

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Meetings and Events to Come

HARVARD SUMMER SCHOOL OF THEOLOGY, Cambridge, Mass., July 5-21.
NORTHEFIELD YOUNG WOMEN'S CONFERENCE, July 13-23.
INTERNATIONAL C. E. CONVENTION, London, Eng., July 14-18.
NORTHEFIELD GENERAL CONFERENCE, Aug. 3-19.

Marriages

The charge for marriage notices is twenty-five cents.

HAZEN—TRASK—In Rochester, Vt., June 26, by Rev. W. S. Hazen, uncle of the groom, assisted by Rev. Austin Hazen, brother of the groom, Rev. Carleton Hazen of W. Rutland and Julia Trask of Rochester.
LACEY—WOODCOCK—In Shirland, Ill., June 21, Rev. A. T. Lacey of Elks, Kan., and Lelia M. Woodcock of Shirland.
RAYMOND—LANDON—In Angola, N. Y., June 28, by Pres. W. G. Frost of Beres College, Rev. U. Rexford Raymond and Rose E. Landon.
SPITTELL—TATE—In Hudson, S. D., June 16, by Rev. G. S. Evans, Rev. Jabez Spittle of Worthing, S. D., and Augusta Tate.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

WIRT—In Leland, Cal., June 16, Rev. David Wirt, aged 70 yrs. He was in the ministry for more than 50 years. One daughter is a missionary in Siam, and one of his sons, Rev. Loyall L. Wirt, is the well-known Alaskan missionary.

REKNOWNED FOR THEIR GRANDEUR.—Conspicuous in many ways are the White Mountains of New Hampshire. The region is one grand wonderland, and every turn brings the visitor to some attraction in which Nature's marvelous embellishments are displayed. The famed "Crawford Notch," "The Flume," "The Old Man," "Elephant's Head," "The Lake of the Clouds," the Gulf, the ravines and cascades are but a few of the many more notable features with which it would seem this region has been so extravagantly endowed. One hardly realizes how imposing the mountain surroundings are until a visit has been paid them, but a slight idea of some of their principal attractions may be gained from perusing the "Mountain Handbook" issued by the Boston & Maine Railroad, and for pictorial views of the mountains the Boston & Maine portfolio known as "Mountains of New England" will prove interesting and instructive. The first mentioned book is sent for a two-cent stamp, the latter for six cents in stamps to any address upon application to the Passenger Department of the Boston & Maine Railroad, Causeway Street, Boston, Mass.

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AND BOSTON RECORDER

The Recorder founded 1816: The Congregationalist, 1848

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THE CONGREGATIONALIST

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The Christian World

A Good Vacation
to All

We have refrained from writing, this year, our customary paragraph

about taking religion along when one goes on his summer vacation. The theme is somewhat threadbare, and we have a dim suspicion that the conventional homilies in the religious press fall on unresponsive ears. The truth of the matter is that individual characteristics persist, even when one goes a-holidaying. We are confident that certain men and women of our acquaintance during their days of idleness by the ocean or among the hills will exert a positive Christian influence and identify themselves with the things that make for the kingdom of God, for it is their practice throughout the year to stand faithfully at their posts and to foster the institutions of religion. Wherever they go they remember whose they are and whom they serve. So we simply bid our readers as they go abroad in the world to be true to their own best selves, to make sure of the rest which they all need from the strenuous work of life, to cultivate an intimacy with birds and flowers and clouds, and to look for the best in their fellowmen about them. Sprinkled through our issue this week are suggestions of summer rest and service, and we shall aim in successive weeks to make our columns reflect the season's joys and opportunities.

Some compensation for
The Gospel in the
Open Air

activity necessitated by the summer may be found in the numerous open air services and hot weather charities which are exerting their wholesome influence at this season of the year. We welcome particularly every wise endeavor to give the gospel to the people, who can be assembled in groups at some favorable out-of-door meeting place. The Boston Evangelical Alliance, following up its plan of previous years, is holding meetings on Boston Common Sunday afternoons at half-past three. The plan is to secure the strongest men in the various denominations to conduct the services. Thus far there has been a good response on the part of the strolling multitude, and we trust that Christian laymen in this vicinity will consider it worth their while to support these services by their presence occasionally. It is the only federative work of this character carried on by Boston churches and for that reason alone it deserves a substantial backing, while its possibilities for good are large. Excellent success has already been registered by the open air mission at the Boston & Maine station in Haverhill. We shall be glad to hear reports of other open air services in any part of the country. This paper has long championed the idea and we are more

firm than ever in our conviction that the open air service affords one of the best means of preaching the gospel to non-churchgoers.

Another Massachusetts
Gift to Cuba

A pastor of one of the strong churches of Essex North Conference has accepted an appointment by the C. H. M. S. to the Central Congregational Church of Havana. Rev. G. L. Todd, for the past eight years at Merrimac, where his spirit and ability have made him honored and beloved, resigned last Sunday and will sail for Cuba about Oct. 1. Some time ago he spent two years in Bolivia and is thereby better fitted for this particular work, since he speaks the Spanish language with ease. The work in Havana has progressed until there is now a membership of about one hundred in the Central Church. Probably a church building will soon take the place of the hall now used. American residents attend this church quite commonly, making both an English and a Spanish service necessary.

Evangelism in
Two Cities

In at least two great cities of the land well-planned evangelistic campaigns adapted to summer conditions are already under way. That in Philadelphia is under the auspices of a committee appointed by the two presbyteries of the city and the Presbyterian Social Union, an organization of laymen. It is a continuation and enlargement of the tent movement of last summer, when over 150,000 persons were brought within hearing of the gospel, and a large number confessed Christ publicly. The purpose this year is to make the meetings more widely influential through a central committee and district committees, each subdivided into minor organizations that provide, respectively, for the places of meeting, the speakers, music, finance and advertising. A dozen theological students will supplement the services at the tents by house to house visitation. No collection is taken up at the meetings. A distinctive feature is emphasis upon immediate decision, together with a careful following up of inquirers who are put under the charge of responsible Christians who will aid them in the new life. Such substantial laymen as John H. Converse and John Wanamaker and such prominent ministers as Rev. C. A. Dickey, D. D., and Rev. F. A. Horton, D. D., are active in planning and carrying out this campaign. The little pamphlet containing suggestions to district committees is an admirable document and ought to prove suggestive to aggressive Christians in other cities disposed to utilize the opportunities of the summer. In New York this year, as last, an undenominational gospel tent work is being carried on at the corner of Fifty-sixth Street and Broadway. Rev. S.

Hartwell Pratt and Mr. F. H. Jacobs have charge of the services and a committee of business men, of which Mr. William Phillip Hall is president, provides the needful sinews of war.

Federation of Our
Benevolent Societies

The committee of nine, appointed to further the interests and promote the efficiency of the six Congregational missionary societies, met in Hartford, Ct., last Friday. All the members were present except one. It was agreed that no permanent chairman should be chosen, but that the members should preside in turn, one at each meeting, in alphabetical order. Several subjects affecting the administration of the societies were discussed. It was agreed that no recommendations should be made to the societies unless adopted by unanimous vote of the committee. Recommendations offered for the consideration of the various executive boards are not to be made public for the present. Matters, however, which concern the societies and the churches generally may be mentioned. The committee recommended that all salaried officers be chosen by the managing boards. This is now done in the Home Missionary Society, but in the other societies the entire membership may vote in the choice of these officers. The committee was also unanimous in the opinion that the "forward movement" looking to the raising of a twentieth-century fund should not be confined to the American Board, but should include all the societies. The next meeting of the committee is to be held in September.

American
Benevolence

In a recent issue of *The Dial* Mr. W. E. Simonds gives a summary of benevolence in the United States during 1899. As it includes only the gifts of private individuals, and only their gifts of \$5,000 or more, it is not exhaustive by any means. Yet it amounts to \$63,000,000. Universities, colleges and schools received \$81,469,000. Churches and missions were given \$7,005,000. Hospitals and asylums had \$4,061,500, and public libraries \$1,500,000. The statistics show that Americans who possess great wealth are by no means as a class open to the charge of hoarding their property for themselves and their heirs. It is by them that almost the whole of the vast sum mentioned was contributed. Mr. Andrew Carnegie, for instance, gave \$1,130,000 of the amount which went to public libraries, establishing or aiding seventeen new institutions of the sort in thirteen different states. Probably this record of generous gifts for the public good in this country during last year never had been equaled anywhere before. But Mr. Simonds states that the indications are that it will even be surpassed during 1900.

Among Our Soldiers and Sailors No branch of the Y. M. C. A. is more useful than that of the army and navy. To young men in camp or on shipboard a taste of the pleasures of a Christian home is highly prized. An illustration of its value is shown by the Y. M. C. A. rooms at San Juan, Porto Rico. A reading and writing room, with a good library and large assortment of magazines and newspapers, is always well filled. Its attraction is much increased by a beautiful shell music box provided with a generous selection of good music, the gift of Miss Helen Gould. A hall for concerts and gospel services is in daily use. Army officers and civilians give lectures to large audiences. Government transportation has been furnished to the Y. M. C. A. secretaries to several army posts, where commanding officers have assisted in gospel meetings with good results. Missionaries of the different denominations gladly lend a helping hand. This organization seems to be providentially fitted for the Christian service imperatively required in our growing army and navy all over the world.

What Risks Should a Board Take We have been interested in looking over the annual report of the London Missionary Society to see how those responsible for its work fall into two parties as respects the financial policy to be pursued. Not that there is any sharp division or unfortunate dissension, but it is plain that the majority of the directors do not believe in assuming greater obligation than can be met through the probable resources at the disposal of the society. On the other hand, a minority, including Sec. Wardlaw Thompson himself, believe that faith means attempting impossibilities, that, as Mr. Thompson puts it, "the test of the society's ability to work for God is not whether we have a balance at the bank, but the evidence that God has intrusted the work to us." In justification of this attitude, this element in the board cites the success of the Church Missionary Society, which of late years has accepted candidates liberally, trusting to the Anglican churches to furnish means for their support. Precisely this issue is raised over and over again among missionary boards in this country. It has been often debated, for instance, at the annual meetings of our Home Missionary Society. There will always be some sanguine enough to advise the prosecution of the work, whether funds are in sight or not, while the more conservative element favors the prudent course. We believe that the Lord's business should be administered on business principles, and that societies are not justified in going on from year to year accumulating large debts, even though they are beckoned to most inviting and rewarding fields. At the same time, there must ever be an element of faith in the prosecution of missionary work. Even the most cautious committees make appropriations without knowing positively that their income will equal the outgo. If nothing is ever ventured, nothing will ever be won, and if the men who go to the front are sustained by faith, those who administer the affairs of the society at home need to be courageous and sometimes daring men.

Warmth from Action

Faith is a compass, rather than a fire. It is to guide the actions, not to warm the feelings. Too many Christians are standing still, seeking in vain to warm themselves at the glow of their own faith. Warmth of feeling, if it comes at all, will come in a wholesome and lasting way through action. We act upon our faith and in action our hearts begin to glow. But if we wait for warmth of feeling before we move, we may never move at all, but die in the chill of our own idleness.

Professor Warfield and Creed Revision

Rev. Prof. B. B. Warfield of Princeton Theological Seminary declines to serve on the committee of the General Assembly of the Presbyterian Church appointed at its last session to consider the problem of revision of the Westminster Confession of Faith. He assigns as his reason his inexpugnable conviction that in the church's standards as they now are she has all the light and all the wisdom she needs for winning the world to evangelical truth. He expresses his regret that so many of the presbyteries have renewed their agitation of the matter, and that the General Assembly listened to the presbyteries thus aroused. In view of the revelation of himself and his point of view which Professor Warfield had made in his letter of declination, it may be well for the committee and the church that he has declined to serve. Holding such views and accepting the position, his service would have caused a minority as well as a majority report, which may be the outcome even now. But it certainly would have been the result if Professor Warfield had accepted. Apparently Professor Warfield considers infant damnation and a limited atonement fundamental beliefs of the Presbyterian Church, for he refers to the agitation within the church as one affecting "its fundamental beliefs, which form the basis of its unity." If any Presbyterian were proposing to retreat from the doctrines of the incarnation, the atonement, the freedom of the will, or something of like value and content in the Christian faith, it would be easy to understand such vehemence of assertion and such ultra-conservatism.

Presbyterian Union in Scotland

We have hardly grasped, as yet, on this side the water the full significance of the action taken a little over a month ago at the annual assemblies of the United and Free Churches of Scotland, whereby in the course of a few months they will become one church. It means that old time religious prejudices and fading lines of demarcation have been effaced by the widening current of unity which is sweeping on through the Christian world. It has taken a number of years to bring both bodies to a point where they were willing to give up separate identity. But when at last the question came to a direct issue it proved, as it so often does in ecclesiastical overturnings that the dreaded opposition simmered down in the Free assembly to a small group of Highland ministers and a still smaller company of laymen, who mustered together less than thirty votes in a total of over six hundred. In the United synod the vote for union was unanimous.

Oct. 31, when the formal union will be consummated, is sure to be a memorable day in Scottish ecclesiastical history and Edinburgh will witness a demonstration more impressive than any since the disruption in 1843. It is expected that at least 6,000 persons will assemble there, including delegates from leading evangelical churches of Christendom. There will be a long procession of ministers and leaders through stately Princes Street to Waverley Market, where a vast inclosure is being prepared for this assembly. The practical advantages of this union are already evident. The theological colleges of Edinburgh, Glasgow and Aberdeen will unite their professorial staffs and the sustentation funds of both bodies will be brought under a common direction. We presume that the missionary activities also will be merged, and in other particulars there will be such a blending of the two organizations as to promote economy of administration and give to the world the impression of a single strong organization. It is thought that Principal Rainy, who has been one of the foremost figures in the negotiations issuing in union, will be the first moderator of the united church.

Scottish Congregationalism

While Presbyterianism naturally overshadows Congregationalism in Scotland, we are glad to notice that our brethren who represent the Pilgrim polity there are sharing in the denominational awakenings which in England have taken form in the now successful effort to raise a twentieth century fund and which in this country is represented by the "forward movement." This latter phrase has domesticated itself in Scotland and the new chairman of the Congregational union, Mr. John Leith, is striving to unite all Congregationalists in definite missionary undertakings. The same note of progress pervaded the annual meeting recently held in Dundee. The election of such a prominent layman as Mr. Leith, whom many will remember pleasantly as a delegate to the International Council in Boston last autumn, is in itself an evidence, as was the election of Dr. Capen to the presidency of the American Board, of a determination to take in hand the work of the kingdom in a businesslike way. Mr. Leith has conducted for twenty-five years a remarkable Bible class of young men and young women, which of late has developed into a pleasant Sunday afternoon service, attended by over 1,000 persons, two-thirds of whom are not in the habit of frequenting places of worship. He is also an effective lay preacher and an ardent champion of temperance.

Count Zinzendorf Honored

Particulars have now come to hand concerning the celebration of the Zinzendorf anniversary at Herrnhut on June 11, which date marked the completion of two centuries since Count Zinzendorf, virtually the founder of the Moravian Church, was born. The festival was held in the beautiful village in the south of Saxony, from which have gone forth thousands of heralds of the cross to the dark and lonely places of the earth. The Moravians have the reputation of exceeding in foreign mis-

sionary zeal all the other branches of the church and today have no less than 300 representatives in heathen lands, with 100,000 souls under their care. The celebration continued for a week, some 300 guests being present, including representatives of German and Scottish missionary societies. Professor Warneck of Halle gave one of the principal addresses, which was a masterly survey of German evangelical missions since the time of Zinzendorf. The meetings were under the general direction of Dr. Buchner, the chairman of the missionary directorate of Herrnhut and one of the most lovable and able of the Moravians. A picturesque incident was the ceremonial procession to the grave of Zinzendorf. The celebration had its forward as well as its retrospective look, and confidence respecting the future and a whole-hearted purpose to win the world to Christ blended with gratitude for what God has already achieved through this branch of the church.

Current History

The Chinese Puzzle The prolonged mystery and uncertainty surrounding Peking and the foreigners immured within its walls—if they are still living—deepen the anxiety with which the civilized world waits for news from China. The past week has brought another installment of grawsome rumors, but little of definite tidings from Peking that can be relied on. It has been reported that Prince Tuan is in full power, and is the leader of the Boxers; that he has forced the young emperor to commit suicide by taking poison, and that the empress dowager, though living, is insane through forced use of poison; that all the foreigners in Peking have been massacred, and thousands of native Christians; and that the most horrible anarchy reigns in the capital. On the other hand the most recent dispatches received declare that two of the legations were standing as late as July 3; that the foreigners in them were making a good defense and that the attacks on them had slackened; and that if provisions and ammunition should hold out they might yet be saved. The hopeful feeling has not disappeared from the rooms of the American Board. The officials say that the missionaries have a large constituency of loyal friends among the Chinese, and that these must have means of protecting themselves and the missionaries, which there is reason to hope may have proved effective against the assaults of the mobs.

The Foreign Powers and China From a report just received in Washington from United States Minister Conger, dated May 21, it appears that the diplomatic corps in Peking at that time were aware of the approaching crisis and made specific demands on the Chinese Foreign Office for protection and for the arrest and punishment of offenders. This step may have much significance in connection with the indemnities which will be required when peace is restored. The Powers are now agreed that no government exists in China against which they can declare war. The admirals at and around Tientsin have decided that it is impracticable for them to

attempt the relief of the foreigners in Peking without heavy reinforcements. The situation is growing worse in the province of Kwangtung, anarchy reigns in Shantung, and signs of increase of uprisings in southern China. Russia has given her consent to Japan to land in China as large a force as she can muster, the other Powers having already expressed their approval of this course. Japan is expected to increase her army on Chinese soil so that within a week she will have there about 23,000 men. If she had been allowed to take this step when she first expressed her willingness to do so, nearly a month ago, it is more than possible that the legations might all have been saved and the revolution checked by this time. Japan is naturally the nation to take the lead in restoring order in China, not only because of her proximity, but because, as an Asiatic nation, she understands the Chinese character far better than Europeans. No doubt she has received guarantees that if she succeeds she will not be debarred by Russia and Germany from just rewards of her work as she was after her victory in her late war with China. It is reported that Prince Ching is at the head of an army which is attacking the forces of Prince Tuan and is inaugurating a counter revolution. Prince Ching was at the head of the Chinese Foreign Office before the outbreak began. It is also said that the viceroys of the southern provinces are taking steps to maintain government independently of orders from Peking. There is therefore some hope that the revolutionists who are led by the Boxers may encounter internal opposition which will make the task of restoring order and establishing a stable government easier for the Powers and may restrain them from any attempts to dismember the empire and distribute the provinces among themselves as colonies.

The Party Platforms The chief issues between the two great political parties, according to Democratic leaders, are imperialism, trusts and the currency. The contest over the Democratic platform adopted at Kansas City last week was mainly on the question whether the currency should be made the first issue or should be relegated to the rear by a simple reaffirmation of the Chicago platform of 1896. A compromise was finally agreed on by which imperialism was put first, while a plank was inserted specifically declaring for the immediate free coinage of silver at the rate of sixteen to one. This was opposed by delegates representing several of the largest states, and was carried in the committee only by a majority of two, the deciding vote in its favor being cast, it is said, by the delegate from Hawaii. It was, however, adopted by the convention without dissent. The majority of that body was appointed with instructions to vote for Mr. Bryan and had to take him and his platform without essential modifications. A comparison between the two platforms on the chief issues is herewith given.

Imperialism The Democratic platform declares that

the burning issue of imperialism growing out of the Spanish war involves the very existence of the republic and the destruction of our free institutions. We regard it as the paramount issue of the campaign.

The Republican platform declares that the American people have conducted and in victory concluded a war for liberty and human rights. No thought of national aggrandizement tarnished the high purpose with which American standards were unfurled. It was a war unsought and patiently resisted, but when it came the American Government was ready. To 10,000,000 of the human race there was given "a new birth of freedom," and to the American people a new and noble responsibility.

Concerning Cuba there seems to be no real difference of opinion between the two parties. The Democrats

demand the prompt and honest fulfillment of our pledge to the Cuban people and the world that the United States has no disposition nor intention to exercise sovereignty, jurisdiction nor control over the island of Cuba, except for its pacification.

The Republicans affirm that to Cuba independence and self-government were assured in the same voice by which war was declared, and to the letter this pledge shall be performed.

As to the Philippines, the Democrats "condemn and denounce the policy of the Administration," setting forth what they would do if in power as follows:

The Filipinos cannot be citizens without endangering our civilization; they cannot be subjects without impairing our form of government, and as we are not willing to surrender our civilization or to convert the republic into an empire we favor an immediate declaration of the nation's purpose to give to the Filipinos, first, a stable form of government; second, independence; third, protection from outside interference, such as has been given for nearly a century to the republics of Central and South America.

The position of the Republicans is thus-stated:

In accepting by the Treaty of Paris the just responsibility of our victories in the Spanish war, the President and the Senate won the undoubted approval of the American people. No other course was possible than to destroy Spain's sovereignty throughout the Western Indies and in the Philippine Islands. That course created our responsibility before the world, and with the unorganized population whom our intervention had freed from Spain, to provide for the maintenance of law and order and for the establishment of good government and for the performance of international obligations.

Our authority could not be less than our responsibility, and wherever sovereign rights were extended it became the high duty of the Government to maintain its authority, to put down armed insurrection and to confer the blessings of liberty and civilization upon all the rescued peoples. The largest measure of self-government consistent with their welfare and our duties shall be secured to them by law.

Trusts The Democratic platform charges upon the Administration the responsibility for all the evils connected with trusts, affirming that

The dishonest paltering with the trust evil by the Republican party in state and national platforms is conclusive proof of the truth of the charge that trusts are the legitimate product of Republican policies; that they are fostered by Republican laws, and that they are protected by the Republican Administration in return for campaign subscriptions and political support. We pledge the Democratic party to an unceasing warfare in nation, state and city against private monopoly in every form.

The Republican platform says:

We recognize the necessity and propriety of the honest co-operation of capital to meet new business conditions and especially to extend our rapidly increasing foreign trade, but we condemn all conspiracies and combinations in-

tended to restrict business, to create monopolies, to limit production, or to control prices, and favor such legislation as will effectively restrain and prevent all such abuses, protect and promote competition, and secure the rights of producers, laborers and all who are engaged in industry and commerce.

The Currency On this, the leading issue four years ago, which Mr. Bryan would make the leading issue now, the Democratic party says:

We reaffirm and indorse the principles of the national Democratic platform adopted at Chicago in 1896, and we reiterate the demand of that platform for an American financial system made by the American people for themselves, which shall restore and maintain a bimetallic price level, and as part of such system the immediate restoration of the free and unlimited coinage of silver and gold at the present legal ratio of 16 to 1, without waiting for the consent of any other nation.

The Republican party says:

We renew our allegiance to the principle of the gold standard, and declare our confidence in the wisdom of the legislation of the Fifty-sixth Congress by which the parity of all our money and the stability of our currency upon a gold basis have been secured.

We declare our steadfast opposition to the free and unlimited coinage of silver. No measure to that end could be considered which was without the support of the leading commercial countries of the world.

Minor Issues The two parties agree in advocating liberal pensions to soldiers and sailors, in favoring the early admission to statehood of Arizona, New Mexico and Oklahoma, and in the construction of a canal uniting the Atlantic and Pacific Oceans. The Democrats extend their sympathies to the Boers, the Republicans to both contending peoples. The Democrats advocate the election of United States senators by direct vote of the people, condemn the Dingley tariff and oppose shipping subsidies. The Republicans approve the Dingley Act as a wise measure which has successfully provided revenue for the conduct of the war, and advocate legislation to bring foreign commerce to American shipping. Both parties conclude their platforms by appealing for support to the whole American people.

Massachusetts's Governor and Legislature If the legislators of Massachusetts have, during the session about to end, evoked an unusual amount of criticism, the unobtrusive but constant attention of Governor Crane to the affairs of state deserves unstinted praise. It is no reflection on his predecessors to say that the state has never had a chief executive who has more unreservedly devoted himself to her interests than he. Every day of the entire session he has been in his office, with the same intelligent earnestness that he has always given to his own business interests. It is safe to say that no legislator has known so much of all the bills before the House and Senate as has his Excellency, the Governor. Most of the bills that did not meet his approval have been appropriately disposed of long before they reached the Executive Chamber, and the few that did reach him were promptly vetoed, and the legislature and the public accepted his judgment. All this has made the more inexcusable the persistence of the appeal which a few men have made to the governor to veto the Sunday

Bill, which, though not satisfactory to the church people as a whole, did meet the approval of the legislators generally, and, since it makes the law conform to the practices of a large and respectable class in the community, cannot be regarded as lowering the standard of the people. The bill was not one which a chief executive could be expected to veto, and, had he vetoed it, he would have brought upon the state an amount of criticism wholly uncalled for. In nothing has Governor Crane more strongly shown himself a wise and discreet leader than in declining to yield to the demands of well-meaning but inconsiderate men.

Several Notable Addresses Senator Hoar's address before the Massachusetts Club on the occasion of

its visit to Marshfield last week was a dignified, thoughtful, patriotic statement of his political attitude and views which will have considerable weight with the public. Anti-imperialist although he is, he will support McKinley and Roosevelt loyally. He has no sympathy with the anti-imperialist movement to support Mr. Bryan or to nominate another candidate.

Ambassador White's address at the American dinner on July 4 at Leipzig also deserves notice as an able defense of President McKinley and his administration, and those of Ambassador Choate and Senator Depew at the similar celebration in London were conspicuous for boldness blended with discretion in allusion to the Chinese situation.

A Disastrous Week The Hoboken horror of June 30 proved to be only the first of a series of catastrophes not often equaled in so short a time. In the same city a day or two later a tenement house was burned and twelve lives were lost. A great lumber yard fire introduced the Fourth here in Boston, and the Standard Oil Company has since lost \$2,400,000 by the burning through lightning of its works at Bayonne, N. J. Forty people perished at once and dozens more were victims by the terrible fall of an electric car from a high bridge at Tacoma, and several were killed and many injured by a collision of two such cars at East Webster, Mass. It also is stated that in 125 cities of this country thirty persons were killed outright and 1,325 injured as the result of Fourth of July celebrations! These facts indicate the need of either stricter legislation or the more vigorous enforcement of existing statutes in regard to electric railroads and suggest afresh that our semi-barbaric fashion of celebrating the nation's birthday should be abandoned. Its ridiculousness ought to be sufficiently obvious, but to those whom this does not impress its heavy and certain cost in life or limb should appeal. It is harder to prevent fires, but there is no reason why patriotism should insist upon an annual sacrifice of human beings.

A Famous Educator What one man can do for a cause in which he is interested is illustrated in the career of Dr. Henry Barnard of Hartford, who died July 5. He was a Yale graduate of 1830, and at first studied law and went into politics. But at the age of twenty-eight he devoted his life to educational work.

He became Superintendent of Education in Connecticut, later organized the public school system of Rhode Island, and afterwards was Chancellor of the University of Wisconsin and president of St. John's College in Maryland. He was the first Commissioner of Education for the United States and organized the National Bureau of Education. In his first report, issued in 1867, he urged almost every educational reform which since has been adopted in this country. He was a co-worker with Horace Mann and an enthusiast on his specialty. He wrote or edited a considerable number of publications relating to it. He was specially earnest in promoting kindergarten work, but he made the whole field of education his own, and his practical wisdom and efficiency won him a national and an international reputation. The common school system of this country has had no abler or more devoted supporter. He lived to an honored and beloved old age, and his eighty-seventh birthday, Jan. 24, 1898, was the occasion of a notable public celebration in his honor in the Hall of Representatives at the State House in Hartford, all the public schools of the city being closed so that the pupils might participate with their elders in the exercises.

The Washington and Lafayette Statues Some fifteen years ago Bartholdi's statue, *Liberty Enlightening the World*, presented by French friends of the United States, was erected in New York harbor.

Last week two statues, given by Americans in token of friendship for France, were unveiled in Paris. One is an equestrian statue of General Washington taking command of the American army of the Revolution at Cambridge. The other represents General de Lafayette. The former, the work of D. C. French and E. C. Potter, is the gift of an association of American women, the latter, executed by Paul W. W. Bartlett, has been erected by American school children. The Washington statue stands in the Place d'Iena and was dedicated on July 3, Ambassador Porter making the chief presentation speech and M. Delcassé, the minister of foreign affairs, that of reception. The Lafayette statue was unveiled on the following day in the center of the Place du Carrousel, hereafter to be called Lafayette Square. Ambassador Porter, Archbishop Ireland and others made addresses, to which M. Loubet, president of the French republic, replied. Much public interest was shown on each occasion, and these gifts, so peculiarly fitted to appeal to French sentiment, will aid in strengthening cordial relations between our country and France.

Germany in America The maxim that "trade follows the flag" is more true than the statement reversed, that the flag follows trade. Whenever the citizens of a country acquire large interests in a foreign land, the government of that country assumes to protect those interests, and the assumption, within reasonable limits, is sanctioned by international law. In countries where native authority is weak and uncertain the opportunity of a strong nation is great. By this means Russia has strengthened her influence in China and Persia and Germany in Turkey. Recent reports of Ger-

man consuls in South and Central American states to their government show that the hold of Germany in those states exceeds that of all other nations. It is far greater than that of the United States. On the eastern coast of South America Germans have more than \$350,000,000 invested in railroads. German capital in Chile is about \$60,000,000, and in Venezuela \$47,000,000. Of 17,000 foreigners in Paraguay 12,500 are Germans. German officers are employed as military instructors for the Bolivian army. German influence is paramount throughout the entire southern half of the Western hemisphere, and will have to be reckoned with if the United States shall find it necessary to assert its authority, in accordance with the Monroe Doctrine, in preventing the extension of European power in America.

Spain and South America
A congress has been called, to meet in Madrid next October, to consist of representatives of Spain, Portugal and the Latin American states. The announced purpose of the congress is to consider arbitration among the governments represented. But no doubt much more is hoped for than articles of permanent peace between nations which now have little occasion for disagreement. The initiative in this movement has been taken by the Spanish cabinet. The united interest manifested by the colonies of Great Britain in her war in South Africa has encouraged the hope that the American nations once dependent on Spain and Portugal may be brought into closer relations with the mother countries. Some reasons exist for this hope. New sympathy for Spain in her misfortunes has been aroused among South American peoples that have thrown off her yoke. They are somewhat uneasy in the face of assumptions of the United States to protect them, as affirmed by the Monroe Doctrine. Protection implies the possibility of control. The proposal to construct an isthmian canal by the United States indicates a closer approach of this country to Central and South American States and its growing interest there. But these countries are far from being united. The weaker ones are as jealous of the superior strength of Mexico and of the Argentine Republic as of the United States. They are composed of mixed bloods, Indian, Negro, European, and never have shown a high order of patriotism or great national vigor. The proposed congress will attract attention, but we doubt if much will be accomplished by it.

The Political Campaign

The Democratic convention at Kansas City last week completed the preliminaries for the presidential election next November, and the issues are before the people for discussion. Other tickets may be put in the field, but the choice lies between the Republican nominees, McKinley and Roosevelt, and the Democratic nominees, Bryan and Stevenson.

All these candidates are upright, honorable men. They have been for several years prominently before the people in high office. Mr. McKinley as a leader in the House of Representatives and as President, Mr. Roosevelt as assistant secre-

tary of the navy and as governor of New York, Mr. Bryan as a member of the House and a presidential candidate in 1896 and Mr. Stevenson as vice president have shown their predilections and abilities and made known their political principles.

The Republican party stands on what it has done, and it proposes, if continued in power, to carry to completion the policy inaugurated by the last election. The Democratic party stands on its promises. It condemns and denounces the policy of the present Administration as a whole, and pledges itself, if put in power, to overthrow that policy and substitute in its place one which it holds to be far superior. It declares the existence of the republic imperiled unless this change is made. While the Democratic party proposes a radical and wholesale change of policy, it directs attention chiefly to three points. On another page we have so arranged the declarations of the two parties as to show the differences between them on these points. It will be seen that to vote the Republican ticket means:

First, to maintain the gold standard of value, as now maintained in this and all the other great commercial nations of the world.

Second, to maintain the right of capitalists to combine in industrial and commercial organizations, controlled by such legislation as will prevent them, so far as is practicable, from creating private monopolies or unfairly increasing prices. In this connection the party is committed to a protective tariff, restraining foreign enterprises from competing with the American market.

Third, to hold Porto Rico, for the present at least, as a colony, to administer the Philippines as a dependency, providing for them a stable government, with as great a degree of independence as is consistent with their order and prosperity.

To vote the Democratic ticket is:

First, to attempt to overthrow the present gold standard and to substitute for it a standard fixing the price of silver as by weight one-sixteenth that of gold, nearly twice its present value, and that without waiting for action by any other nation.

Second, to prevent combinations of capital in the form of trusts, enforcing existing laws against them and enacting more stringent ones.

Third, to promise independence to the Philippines and to guarantee them protection against the encroachments of any other government. While assuming this responsibility, the party opposes increase of the army.

On the currency question the issue between the two parties is plain and the policies are radically opposed to each other. We have placed it first because it appears first in the Republican platform, but the Democrats declared in their platform that imperialism is the main issue. Regarding the other matters the differences are not so easy to define. The present Administration has not announced in advance a definite method for regulating business affairs or for governing the countries newly dependent on the United States, but, rather, has awaited developments and studied conditions in these untried fields. It has been blamed for not fully declar-

ing its purposes before they were formed in the light of experience, but perhaps any party with a declared policy would be compelled to modify it under the pressure of rapidly changing conditions.

At all events, the campaign now begun will be a popular education in government of great value. Few will find the party of their choice ideal. The Democratic organization has absorbed the Populists and Silver Republicans. Some of these favor expansion, some oppose free silver and others are against any private combinations of capital. Many who will vote the Republican ticket do not desire a protective tariff and some, perhaps, would prefer to repudiate national responsibility for the Philippines. A few of the most dissatisfied will find refuge with the six or seven minor parties which have put forth candidates, but we do not expect that these will draw any considerable support in this campaign.

The American people as a whole desire the best government. They are patriotic and intelligent. They have honest differences of opinion, but opportunities for enlightenment were never so great as now, and never has the popular sense of responsibility been as strong as it is today. We await the result of the election with great interest, but without anxiety, confident that the wisest judgment of the people will prevail. In our opinion that judgment demands the re-election of President McKinley and the continuance of the Republican party in power for the next administration.

Friction in the Church

The trade in lubricants is larger than many of us know. To make the wheels turn easily upon the axle without groaning and without wear, to adjust the parts of the machinery so nicely that they shall all work to one common end and keep the bearings smooth with oil—these are important problems for the machinist and the engineer. The chemist of the Pennsylvania Railroad told the students of one of our universities not long ago that friction cost his company about \$1,000,000 every year.

What it costs the churches every year who shall have skill enough to reckon? It is not to be told in mere figures of money lost or wasted. It must rather be reckoned in terms of wasted opportunity, disheartened workers, energy that might have accomplished great results for Christ frittered away in mere keeping the peace and holding ground already won. Does not the noise of friction often warn the world away from the doors of the church?

Every one knows how difficult the problems of social friction are. Our whole system of conventionalities, with its established forms and smooth phrases, its civilities and insincerities, is little more than a lubricant upon the bearings of the social machinery to keep them cool enough to do their work. For friction generates heat, and heat makes social ease impossible. It is pitiful, when we think of it, that so large an amount of energy is needed in keeping the organism from wearing itself out by mere attrition, but the experience of even very selfish society proves that the energy is well invested.

Social forms and conventions are neces-

sary also in church life; but there is no reason why they should be either complicated or insincere. Social ease depends upon self-respect and respect for the rights of others. In the intercourse of church life these ought not to be difficult, for here all are alike the children of God and heirs in common of the inheritance of saints. But the real differences that exist—differences of disposition, training, intellectual and spiritual attainment, of wealth, taste, leisure, power of leadership and desire for prominence—must be allowed for and are only too apt to become sources of friction. We could not spare these differences, however we might wish to modify them, for they make the variety of our church life, the diversity of gift which the One Spirit uses; but we can feel the need of lessening friction at all points of meeting, the absolute necessity for the smooth oil of courtesy and kindness, the banishment of all gritty particles of selfishness, haste, ill-temper and overweening pride of taste. For energy that is spent on needless friction is wasted energy and, with its difficult and glorious task of witness-bearing, the Church of Christ has no energy to waste.

Most quarrels and misunderstandings have their rise from very little things. Hatreds begin as mere dislikes, disagreements as to differences of taste, about which there should be no disputing. Here, then, comes in the use and blessing of those social lubricants which the church can no more do without than the world. A little consideration, a drop or two of courtesy, a pouring in the oil of kindness at the right time and place, add much, and in many cases would add more, to the respect in which men hold the church and to the efficiency of its work in the world.

Presbyterian Creed Revision

The Presbyterian Church has once more reached the parting of the ways. The demand for a revision of the Westminster Confession sent up to the General Assembly by so many presbyteries was too strong to be ignored—it remains to be seen whether it will prove to be too strong to be successfully resisted by the conservative majority in the church. Until next May the question rests with the large committee appointed by the assembly. Upon their report the first battle will come in the assembly of 1901. If that assembly agrees upon action, that action will be sent down to the presbyteries. If two-thirds of the presbyteries approve, the change may be promulgated by the General Assembly of 1902. It cannot be complained that the Presbyterian Church is acting hastily in a matter of such importance to its members and of such widespread interest to the church at large.

Unless action is to be postponed and discussion extended indefinitely, however, it is important that the opinion of the church should clarify and declare itself in the year before the next assembly meets, for at its meeting it will be the definite matter of the committee's report which must come before the church, rather than the whole question of change. Eight years ago the apparently victorious movement for revision was defeated, not merely by the interjection of a new doc-

trial issue and an irritating personality, but by the general conviction that the proposed revision (the only matter actually before the church) was unsatisfactory. Men argued that an ancient creed, for whose wording they were not responsible but with the outlines of whose system they were in substantial accord, was preferable to an unsatisfactory revision for which they must make themselves personally responsible.

The same difficulty, in some degree, is likely to recur in any revision which by excision and addition attempts to make over the present creed. The new patch cannot be made to agree with the old garment. The Westminster Assembly of divines did its work skillfully and its creed makers were at least the equals of their American successors of today in logical power and thorough scholarship. The only possible revision on this line, we believe, is a revision of exclusion, which may, indeed, get rid of some of the haunted chambers, but must leave the structure more or less a ruin. Even this form of revision, in our judgment, would be a distinct gain to Christendom and to the Presbyterian Church, but we fear that it would satisfy few and leave the door open for much further debate.

Another method, suggested to the assembly eight years ago and known as the Albany plan, contemplates no change in the confession, but calls for a brief, Scriptural and irenic creed, to be used alternatively with the older confession by those who prefer it. There is no chance, nor would it, perhaps, be desirable, that the Presbyterian body should cease to be Calvinistic, but the Calvinism of the Westminster Confession in its insistence upon the sovereignty of God expresses itself in terms which suggest arbitrary choices and cruel neglects. The doctrine of sovereignty is out of focus, like a man's hand thrust forward in a photograph, which looks twice as large as his head. This is the element which has proved repulsive and has robbed the church of the services of so many of its ablest sons in the ministry and eldership. A brief creed, stating the great doctrines of the church in due proportion and in Scripture language, would relieve many tender consciences and prove a door for retaining some and receiving others whom the church should have in its service. Such a creed, expressing the living faith of the church, might well be successfully prepared and would serve for generations to come.

The radical difficulty, from our point of view, with the Westminster Confession is one which has been felt rather than formulated in the Presbyterian body. It is not that the confession is Calvinistic, for the church itself is so. It is hardly even that it is harsh and arbitrary in tone and implications ("brutal," a prominent Presbyterian pastor recently called it). The root of the trouble is that it is wise above what is written. It fills up Scripture reticences with scholastic conclusions. It is a creed to be analyzed in the classroom rather than proclaimed on the street. Its dogmatisms put its supporters immediately and inevitably on the defensive. They alienate the first instinctive religious thoughts and feelings of men. They make the way of faith hard for the children's feet. In our

thought, the confession ought to be revised or superseded, not because Calvinism is illogical—for that is a matter of opinion—but because it puts in the foremost place conclusions and implications polemically stated which in the Word of God are subordinated to the great claims of salvation and sanctification.

The Beam and the Mote

It is difficult to see others as they really are. Yet by taking thought enough we can form a fairly accurate conception of their characters and their abilities. It is still more difficult to see ourselves as we are. Probably if any one among us could realize, if only for a moment, exactly how he appears to others he would be greatly surprised. The character that we think we possess, the character which others think we possess and the character which we really possess may be three very different things. It should be the aim of life to harmonize them with each other and with a fourth, the character which we ought to possess. The lesson of the fact that it is almost impossible to understand each other perfectly, even in the case of intimate friends, should promote a profound humility. How often it is that we are credited with being far better than we are, with having a quality and a degree of power, wisdom and, especially, nobility of character, which in our own hearts we know that we have not attained.

It is something to be grateful for when we know that we seem to others to illustrate high excellence, because it encourages and helps them to believe that we are what we seem, and if we honestly try to realize, as fully as they think we realize, our ideals no hypocrisy is involved. But we know, even if they do not, how pitifully we often fail of being what we are supposed to be. No one can realize this without being humbled, and with this lesson of humility must be joined a lesson of charity. What is true of us is true of others. If we need some allowance for our shortcomings, if we are as truly better, very often, than we seem to be, as we also sometimes are worse than we seem to be, so are our friends. The knowledge of our own weaknesses and faults should make us very gentle in judging them, and, if we suspect sometimes that they may not be as wholly admirable as they seem, we know of a surety that they often are far mere deserving of love, trust and even admiration than they appear.

Even if it were not, so to speak, a matter of prudence to be charitable to others, because of our own great need of similar allowance, the spirit of charity is to be cultivated assiduously because of its blessed reflex influence on our own hearts. No bitter, critical, intolerant spirit ever can be happy or useful in the best sense, but he who tries to see good in others, to believe in them and to be hopeful for them is both an inspiration to them and the possessor within himself of one of the most trustworthy sources of happiness and peace.

Considering the impotence of the Western nations before conditions in China, it seems hardly short of sarcasm to refer to them as "the Powers." But we got used to the same

inconsistency at the time of the Armenian atrocities.

In Brief

The peace of Christ is for whole-hearted Christians.

The only valid excuse for despondency is unwillingness to leave a cherished sin.

Our Closet and Altar has Recreation for its subject this week and contains a prayer for use in vacation.

In connection with the recent Bible exhibition held in Boston, a new Bible-markers' association was formed, whose plan includes not only modern marking, but the more elaborate and ornate styles of hand illumination.

A Woman's Day in Shanghai, published in this issue, was written for us by an American resident in China, whose husband is in the employ of the Chinese railway officials. Mrs. Rich gave up her home in Minneapolis and set up a new establishment in China, expecting to remain some years.

No more worthy effort to relieve the sufferings of the poor and benefit them in health is made in this or any other city than that embodied in the harbor all day trips of the Floating Hospital. It has saved hundreds of lives among infants and put new vigor and courage into their mothers. It deserves generous support.

Those who have been helping Rev. L. L. Wirt to build a hospital at Cape Nome will be glad to learn that that special fund now amounts to over \$3,000. He sends a generous "thank you" through us to all the givers. We are under the impression that should more money come in he would not take it amiss.

After many delays and disappointments, the Endeavorers finally got off on different steamers for the London convention, amid flying colors, stirring music and hearty God-speeds. One company includes eleven from the Auburndale church, among them Prof. Amos R. Wells and Mr. Arthur W. Kelley of the *Christian Endeavor World*.

The battleship Oregon has earned almost as wide and loyal a popular esteem as her famous predecessor, the Constitution. It is causing general rejoicing that the former has been floated off the rocks on the Chinese coast. May she have fair weather to port and soon resume her place as one of the noblest and most efficient ships over which our flag ever floated!

A leader writer in the *British Weekly*, presumably W. Robertson Nicoll, who is a confirmed "sermon taster," says: "Evangelical preachers in the Free churches have practically ceased to pray for the unconverted or to plead with them. There are many exceptions, no doubt, but for five years at least we have not met with one. This is a terrible thing to say." It surely is, but more terrible if true.

The new pastor of the Unitarian Church in Ware, Mass., installed recently, is an illustration of the composite elements which often enter into the modern ministerial equipment. He has had training in German gymnasiums, in the Reformed Dutch Theological Seminary at New Brunswick, N. J., in the Presbyterian Theological Seminary at Bloomfield, N. J., and at Union Seminary, N. Y. His degree of Ph. D. was earned in the University of New York, his specialty being Oriental languages and philosophy.

Of the 579 Congregational churches in Massachusetts, 561 last year reported on their lists 89,150 families and 115,211 members of Sunday

schools. The Unitarian Year Book reports 170 churches in Massachusetts, with 17,548 families and 13,883 persons in Sunday schools. Neither denomination can boast of the interest of its children in Bible study. But a church whose families average only a little more than three fourths of one person in Sunday school for each family ought to have a hopeful field for missionary work.

The growing tendency of Christians at summer resorts to find a common center of worship is illustrated in such successful union churches as for a number of years have been maintained at Nahant, Magnolia, Northeast Harbor and elsewhere. The custom is to invite ministers of different denominations to preach from Sunday to Sunday, and followers of Christ who call themselves by different denominational names are thus brought together in a natural and salutary way. To the number of these union enterprises at the shore or among the mountains has just been added the beautiful Pope Memorial Church at North Cohasset, erected by Colonel and Mrs. Albert A. Pope of Boston in memory of their son and dedicated last Sunday with appropriate exercises, in which an Episcopalian, Dr. E. Winchester Donald, a Unitarian, Dr. E. A. Horton, and a Congregationalist, Dr. G. A. Gordon, all of Boston, had parts. The pastor of this church is Rev. Cecil Harper, a Congregational minister, and many of our own faith and order spending the summer in that region find spiritual nourishment at this church.

Special satisfaction will be taken in certain degrees bestowed this year. The doctorate of divinity conferred upon Rev. J. E. Abbott of India and Rev. G. E. Albrecht of Japan is a deserved recognition of admirable service in the foreign missionary field. Harvard honors itself no less than General Armstrong's successor in making Rev. H. B. Friesell a doctor of divinity, and the esteem in which President Washburn of Robert College, Turkey, is universally held is attested by his being the recipient of the doctorate of laws simultaneously from Princeton, Michigan and Amherst. Dr. S. B. Capen, too, has an LL. D. to spare now that Middlebury has followed the example of Oberlin, and the Vermont college shows similar discernment of merit in awarding an M. A. to Mrs. A. Lyman Williston of Northampton, whose father, Professor Stoddard, was one of the authors of Andrews and Stoddard's Latin Grammar, and who herself, as one of the trustees of Mt. Holyoke College, has been a constant friend and helper in its educational advances and in matters connected with the rebuilding of the institution. Another M. A. quite out of the ordinary is that received from Yale by Samuel T. Dutton of Brookline. This is the first time, we believe, in its history of nearly two hundred years that distinguished service in public school work has been thus recognized by Yale.

The Latest from the Missionaries in China

The passing of another week has brought some relief regarding certain of the imperiled missionaries in China, but it is still impossible to speak definitely in regard to many of them. The American Board cabled last week Thursday to Rev. George H. Ewing, reported as having escaped to Chefoo, and last Saturday a response by cable was received, dated July 5, stating that the Peking and Tung-cho missions, as well as Rev. Arthur H. Smith and wife, Misses Gertrude and Grace Wyckoff of Pang-Chuang, Rev. and Mrs. F. M. Chapin of Lin-Ching, possibly Miss Annie A. Gould of Paotingfu, are besieged at the British legation at Peking. Rev. Horace T. Pitkin and Miss Mary S. Morrill are at the yamen, or chief government office, of Paotingfu. The safety of Rev. George D. Wilder, wife and mother and Miss Frances B. Patterson is confirmed, they having reached Shanghai. Rev. H. D.

Porter and sister, Miss Mary H. Porter of Pang-Chuang and Rev. H. P. Perkins and family of Lin-Ching have arrived at Chefoo. From Kalgan and from the Shanai Mission no information can be obtained. The cable reports that Prof. George F. Wright of Oberlin and his son, who have been visiting the mission stations, have made their escape through Mongolia.

The executive officers of the Board state that this cablegram indicates that there is no information up to date that the missionaries named are not alive. The whereabouts of the missionaries of the Board in North China so far as known up to date are shown below:

PEKING

Rev. W. S. Ament, Rev. C. E. Ewing, wife and two children, Miss Ada Haven, Miss Nellie Russell, Mrs. J. L. Mateer, Virginia C. Murdock, M. D.

(Unconfirmed reports state that Mr. Ewing and family and Mr. Ament have reached Chefoo.)

TUNG CHO MISSIONARIES SUPPOSED TO HAVE TAKEN REFUGE AT PEKING

Miss Mary E. Andrews, Miss Jane G. Evans, Miss Abbie G. Chapin, Rev. Chancery Goodrich, D. D., wife and three children, James H. Ingram, M. D., wife and two children, Miss Luella Miner, Rev. E. G. Tewksbury, wife and two children, Rev. Howard S. Galt and wife.

PANG CHUANG MISSIONARIES WHO WERE AT THE ANNUAL MEETING SUPPOSED TO HAVE TAKEN REFUGE AT PEKING

Rev. Arthur H. Smith, D. D., and wife, Misses E. Gertrude and H. Grace Wyckoff.

LIN CHING MISSIONARIES UNDER THE SAME CONDITIONS

Rev. F. M. Chapin, wife and two children.

LIN CHING MISSIONARIES SAFE AT CHEFOO

Rev. H. P. Perkins, wife and children and one child of Mr. Chapin.

PANG CHUANG MISSIONARIES SAFE AT CHEFOO

Rev. H. D. Porter and sister, Miss Mary H. Porter.

PAOTINGFU MISSIONARIES SUPPOSED TO BE AT PAOTINGFU

Rev. Horace T. Pitkin, Miss Mary S. Morrill, Miss Annie A. Gould (possibly at Peking).

Rev. G. H. Ewing and family are safe at Chefoo.

KALGAN MISSIONARIES

Rev. William P. Sprague and wife, Rev. Mark Williams (reported at annual meeting), Rev. James H. Roberts (reported as escaped to Chefoo).

TIENTSIN MISSIONARIES REPORTED SAFE

Mrs. Francis D. Wilder, Rev. George D. Wilder, wife and two children and Miss Frances B. Patterson.

(Supposed to have left Shanghai for Kobe, Japan.)

MISSIONARIES OF OTHER BOARDS

News received by cable as recently as last Monday by the Episcopal Board of Missions in New York and by the missionary board of the Reformed Church brought assurance of the safety of their respective missionaries. The Episcopalians, it is true, have no missions in north China, their representatives being scattered along the Yangtze Kiang River for a distance of a thousand miles, but it is encouraging that they are accounted for, and it goes to show that the uprising has not yet become general throughout the empire.

Two members of the Presbyterian force at Tung-cho, where the native fury showed itself in the demolition of much property, reached Chefoo safely last Monday, after serious difficulty in evading the savage hordes.

The secretaries of the Methodist Board in New York cherish more hope touching the safety of their missionaries than they did a week ago.

Summer Activities in the Churches

By Rev. Cornelius H. Patton, D. D., St. Louis, Mo.

Special work during the summer months may often be undertaken with great advantage. Given a minister who plays golf—thus keeping up his health and spirits—and whose church deals with him generously in the matter of vacation, and I am inclined to think he can undertake special summer work with no disadvantage to his health and great advantage to the kingdom of God. The particular line of work he should take up will depend largely upon the conditions of his parish. But in general it may be said that it should be adapted to the season. I strolled through some of our leading dry-goods stores a few days ago and was struck with the complete change in the character of the stock carried as compared with a few months ago. Summer apparel and summer contrivances were everywhere. The street cars, too, are all of the open, summer variety, and the theaters are closed, and their audiences have adjourned to roof gardens and amusement parks in the suburbs. Now why should not the church change somewhat the forms of her service with the advent of the heat? Shall she alone of all institutions refuse to recognize that a change in temperature from zero to ninety in the shade is a potent circumstance in human life? Surely more adaptation is in order here than is involved in letting the furnace fire go out, and ordering the sexton to pull out the palm leaf fans from under the cushions.

The time is coming when contrivances for cooling audience rooms and dwellings in summer will be sufficiently perfected and cheapened to bring them into general use. In the meantime, I suggest that our churches should be equipped with electric fans of the large, windmill order. Their majestic revolutions on a common level, hung from the galleries or erected on pillars, would be far less objectionable than the present fierce manipulation of fans in as many different directions and rates of speed as there are gasping people in the pews. There would also be a vast saving of energy, which could be put into the hymns or prayers or saved for the last ten minutes of the sermon. Churches having stained glass windows are great sinners in the matter of shutting out the breezes, scarcely one window in four being arranged for summer ventilation. The best way to hang a church window is on pivots at top and bottom, so that it can be swung open through its entire area. The church which makes its courts suggestive of hades can hardly expect to draw the people to heaven. Window boxes filled with growing plants and flowers would be an attractive and appropriate adornment to any church. This may be a hint to the Christian Endeavor societies.

As to services, city churches centrally located have a great opportunity Sunday evenings. We read in Genesis that Adam and Eve heard the voice of the Lord God walking in the garden "in the cool of the day." That is no accidental statement, as every one knows who lives south of the fortieth parallel. God chose the best time of day to speak to our sinning first parents. The inference is unavoidable that in warm climates or on warm days

the evening is the most natural, and hence the best, time for religious services. Last Sunday in St. Louis was very warm and several of my leading families stayed at home in the morning and attended at night, notably some of the aged people, who said they feared to go out in the broad sunlight. But when the suggestion was made that we omit our morning service instead of our evening service during July and August, objection was made on the ground of "custom." The rich and the well-to-do probably prefer the morning service in summer, having cool piazzas and pleasant lawns for their comfort in the evening; but the poor, who have endured the heat of the day with few alleviations, and whose only resort at night is the street, with heat radiating fiercely from the pavements and walls, will welcome the comparative coolness and rest of the church where an attractive service can be found.

I would have the service largely choral and quite informal. Ritualism, with its much getting up and sitting down and close attention to unfamiliar forms, is too hot work for summer. Ice coolers in the vestibule, fans for those who want them, and a neatly printed program, offered by a courteous usher, are little concomitants which help. The music should be of the best, and yet selected to touch the popular heart. The church in earnest will not shrink from spending money for special musical attractions. And the leader of such a service, unlike "Bobs," must advertise. Robert Bonner's maxim for success in running his paper was, "Have the best and let people know you have it"—a good motto for a church.

There should always be a sermon. To omit the sermon would be to miss the main opportunity. The minister having three or four hundred people before him, gathered from everywhere and few of them likely to hear his voice again, must not waste his time on trivial things. I have just read in the papers of a brother who announces a course of sermons on "hot weather topics," as follows: Picnics, The Thermometer, The Iceman, The Fan, Linen Suits, Bathing, Sitting on the Stoop, etc. May the Lord have mercy on his soul—and on his audience! He should go into the summer hotel business at once, or run a merry-go-round at Ocean Grove—anything rather than attempt to preach the gospel. We held popular Sunday evening services in an old church down town all last summer, from June to October, with very reassuring results. The average attendance was 400 per night. At one service 800 were present by count.

Another form of Sunday night work, which is open to almost any church or group of churches, is the use of the tent. I well remember my first venture in this direction. The deacons did not quite like the idea, preferring their own quiet service with about fifty present. But the young people approved. I felt that the first night was critical. I simply had to win those deacons to my scheme. So on my own responsibility I engaged a brass band to give a sacred concert before the service and to lead in the hymns. I hardly knew how I was to pay for that band.

But the Lord smiled on our enterprise. The evening was perfect, and when the people came pouring into the tent until 800 were present, and the spaces around were full and the street blocked with teams, a gentleman, not a Christian, stepped up and said, "How much does that band cost?" "Twenty-five dollars," I told him. "Here it is," he said, "and just keep this thing going all summer." In a few weeks other churches joined the enterprise, and all went well until a semi-cyclone demolished our tent.

To do any of these things the church must be in earnest and consider that it is on the earth to do something more than keep up services for its own members. Last year I obtained from the railroads an estimate that 90,000 of the people of St. Louis went away for an outing at some time during the summer. That seemed a large estimate; but even then something like 500,000 were left. Under such circumstances it does not seem enterprising for our churches to close for two months. In a word, I advocate a change, rather than a cessation, of work during the summer.

The Personal Christian Life

VII.

BY REV. FLOYD W. TOMKINS

I am praying for spiritual blessings for a friend, but they seem to be withheld. Shall I keep on praying?

Of course. Only pray believing that your prayer will be answered. God always answers prayer if the one who prays is sincere and trustful. But sometimes we express our desires ignorantly, and so God answers the desires, not the faulty expressions. There is a little prayer in the Episcopal Prayer-book which has always helped me a great deal. Here it is:

Almighty God, the fountain of all wisdom, who knowest our necessities before we ask, and our ignorance in asking; we beseech thee to have compassion upon our infirmities; and those things which for our unworthiness we dare not, and for our blindness we cannot ask, vouchsafe to give us, for the worthiness of thy Son Jesus Christ our Lord. Amen.

Moreover, we must believe. God cannot give to us if we doubt him; we are not ready to receive. How can I do anything for a man who does not have confidence in me, who questions my ability and my willingness to help him? To do for such an one would hurt him. And then again, how do you know the answer is withheld? God answers in his own way, which is the best way always. He cannot do a small thing when he wishes to do a great thing. Phillips Brooks has such a grand sermon, in his fourth volume of sermons, on this very subject, from the text, Acts 10: 19.

God always answers; he has said he would. Now let us trust him, and know that the answer will come. And we must work with him for the answer. Prayer without action is vain. We must try to gain the blessing we ask for by doing God's will. And we must stop looking for the answer as if we demanded that it should come instantly, and simply work and pray, and believe and wait. There is a great deal of meaning in that last clause of Isa. 30: 18: "Blessed are all they that wait for him."

Centennial of Middlebury College

Joyous and Noteworthy Commemoration Days for the Vermont College

"The little college among the mountains" attracted to its centennial celebration last week a host of friends and former students, so that the village was more than full. Plans had been maturing for two years to make this a notable occasion and the end crowned the work. It was marked, of course, by the historical features to be expected at the end of a century's success in the realm of higher education; but there were also some unusual features which enhanced the value of the program—the dedication of the new library, the Roman drama, and the educational conference, with several of New England's college presidents as speakers. The college buildings and many stores and residences were elaborately decorated, but the chief interest was in the alumni from more than fifty classes, beginning with Dr. Bass of Medford, Mass., the veteran alumnus, class of 1832; while of the last fifty classes only three failed to send at least one or two representatives.

Among the hundreds of colleges in our country, Middlebury stands twenty-sixth in age. The long delay in opening the University of Vermont, chartered in 1791, and the eminent success of the Addison County Grammar School at Middlebury, dating from 1797, gave an impetus to the desire of Middlebury citizens for an active college in Vermont. After two years of legislative postponement, the charter was granted in 1800. In 1802 the first alumnus received his degree, next year three, and a dozen in 1804, the number of students continuing to increase until the maximum was reached about 1838, when the graduating class outnumbered that of Harvard.

This prosperous period was followed suddenly by "a frost, a killing frost," and three of the next four classes graduated six, seven and eight men. But under President Labaree's administration the student body gradually grew again until the outbreak of the rebellion tested the patriotism of the undergraduates and the vitality of the college. Both met the test successfully, but the college deserved a large pension from the Government for its crippled condition for the next thirty years. The Freshman Class when the war began graduated less than a third of its members. Within the last decade the roll of students has increased and the graduating class this year has only three times (1835, 1838, 1839) been exceeded in the century.

Happily located in thirty acres of campus, with a broad range of vision up and down the Otter valley and east and west to the peaks of the Green Mountains and the Adirondack giants, Marcy and Dix, the college is fortunate also that "good stuff comes to her for molding," and under such conditions it were a pity could she not send into the world an honorable list of alumni. President Thwing of Western Reserve, in a recent article in the *Forum*, ranks Middlebury among the leaders for the proportion of graduates who have attained distinction. There were, for example, five young men in the college at one time who have since come

to be known as Dr. Byron Sunderland of Washington, Bishop Wadham of Ogdensburg, the poet Saxe, the Shakespearean scholar Hudson and the late Hon. E. J. Phelps.

Financially Middlebury has not been so fortunate. It was begun without adequate endowment, dependent entirely upon private generosity, and the century has been a hundred years' struggle to make both ends meet. Up to 1888 it received public aid aggregating \$1,400. Since then Vermont has been more generous with her colleges. That able men have been retained in the faculty for long terms of service, despite meager remuneration and larger opportunities elsewhere, speaks much for the college and its professors. Some financial friends Middlebury has always had. Storrs, Chipman, Painter and a whole constellation of Storrs are names interwoven in its history and perpetuated on its campus. To this list should be added the more recent names of Battell, Jermain and Warner. Many of these donations have been of land or buildings, so that the funds of the college have never been adequate to its needs. But the outlook is hopeful, the endowment having been doubled within ten years, and active measures are now being taken to secure a centennial fund of \$100,000 or more.

In 1883 the doors were open to women, and in 1886 the first woman appeared on the Commencement platform, taking her A. B. with the highest honors of the class. Today the women comprise somewhat less than half the student body, honors being about even between the sexes.

President Ezra Brainerd is the eighth in that office. For forty years, save two in Andover Seminary, he has been connected with the college, as student, valedictorian of '64, tutor two years, professor from 1868, and president since 1886. He knows practically every living alumnus, having been in personal touch with forty-three classes in succession. It has been his good fortune to see the number of students more than treble, and more than half a million dollars given to the college during his administration. His baccalaureate sermon Sunday morning, July 1, opened the Commencement program. Using the text, "Other men labored and ye are entered into their labors," he sketched our indebtedness to the past in the different realms of life, notably the intellectual, and urged a practical appreciation of this truth by giving as freely to the future as we have received of the past.

Sunday evening Dr. S. W. Boardman, '51, president of Maryville College, Tenn., preached to the Christian Associations on Middlebury's contribution to Christian progress. Not confining himself closely to those who have been conspicuous as religious leaders, he touched also upon the eminent physicians, statesmen, educators and literary men who claim Middlebury as *alma mater*. The college exerted a tremendous but almost forgotten educational influence in the South before the war. This Congregational insti-

tution has given to the Catholics Bishop Wadham; to the Episcopalians Bishops Henshaw and Whittaker; to the Methodists Stephen Olin; to the Baptists Thomas J. Conant; to the Universalists Thomas J. Sawyer; to the Presbyterians three moderators of the General Assembly; and many lesser lights to each; while there are scores of eminent Congregationalists among her alumni. Nineteen secretaries of various missionary and benevolent societies have come from Middlebury, and thirty-nine of her sons have served as foreign missionaries, including such names as Hiram Bingham, Jesse Caswell of Siam, Winslow of India, George C. Knapp and James L. Barton.

The dedication of the beautiful Starr library was alone inconvenienced by the otherwise fine weather. Through fear of rain it was held inside the building, which was inadequate for the large attendance. The address by Brainerd Kellogg, '58, dean of Brooklyn Polytechnic Institute, was a masterly exposition of the value of books. The Warner Science Hall will probably be dedicated next Commencement.

Wednesday's educational conference brought out five college presidents, Rankin, '48, of Howard, who presided; Markland, '81, of New Hampshire Agricultural; Carter of Williams; Buckingham of Vermont and Tucker of Dartmouth, who spoke, respectively, on the home life of the country college, the college and the industries, text-book versus lecture, the moral life of the college, and the college curriculum.

The great feature of the week was the Roman drama on Wednesday evening. The campus was illuminated with a thousand Japanese lanterns, and in the centennial building a thousand people witnessed something almost unprecedented in college annals. The drama was based on the life of Cicero, his experience with Catiline and his own exile and subsequent triumphant recall. In costuming, accessories and scenery the staging was magnificent, and as perfect as long study of Roman antiquities by such an expert as Prof. Myron R. Sanford could produce. About a hundred of the students appeared in the different scenes, which included, aside from the plot, representations of a Roman chorus and scenes in the temple of the Vestal virgins. Education, not display, was Professor Sanford's motive, but it was notably both and would reflect credit upon the largest universities, few of which would feel like undertaking a task of such magnitude. Its performance at Middlebury demonstrates anew that the size of a college has nothing to do with its intellectual output.

On Thursday the centennial orator, Prof. W. E. Howard, '71, eloquently pictured the virtues of the earlier generations, glorified Middlebury's history and looked hopefully into the future; and the poet, Prof. E. H. Higley, '68, sketched in lighter vein the record of the fivescore years. Twenty B. A. degrees were conferred and ten B. S. The honorary degrees are given in another column.

Luncheon in the centennial building,

with speeches from representatives of many other colleges, closed the program. More than two-thirds of the living alumni registered during the week. All the exercises were of special merit, befitting the occasion. It was felt that bright as the past is, Middlebury's future is brighter. A maximum of intellectual attainment at a minimum of cost is the motto of the administration, and it is eminently successful.

H. L. B.

The Modern View of Old Testament Prophecy

VII WHAT USES CAN THE CHRISTIAN MAKE OF PROPHECY

BY PROF. SAMUEL IVES CURTISS

As we have already seen, the main interest which Christians have had in prophecy has been in those oracles which were regarded as direct predictions of the work or character of Jesus Christ. These are commonly known as Messianic prophecies, and are found in such works as those of Hengstenberg, beginning with the so-called *protoevangelium* [Gen. 3: 15], and comprising every allusion, either real or fancied, in the prophetic writings to the Messiah. In connection with these passages regarding the first coming of the suffering Messiah are many which are thought to foretell the details of his glorious reign and the restoration of the Jews to Palestine from all quarters of the earth. This is a subject of profound study and of the fondest hopes on the part of a large number of devout and earnest students of the Bible. They regard the present Zionistic movement as a most important indication of the hope of the return of the Jewish people from all quarters of the earth to their own land.* To such the Old Testament prophecies furnish materials for interesting and fascinating disclosures of the kingdom and personal reign of Jesus Christ on earth.

It must be confessed that in this respect the Bible study of the premillenarians follows the model furnished in the New Testament. The gospel of Matthew is not weary of setting forth those superficial coincidences between the life of Christ and between acts and utterances found in the Old Testament, especially in the prophets.

Now it may well be that Christians will continue to find their main interest in the Old Testament prophecy in connection with such correspondences. They can then only look askance at anything which treats these passages in a critical way and tends to reduce their number. But it is certain that the prophets must also be studied with reference to modern exegetical methods and in accordance with principles of historical interpretation, and we may reach the following conclusions:

1. Prophecy is to be regarded as one whole. Each oracle is to be studied with reference to the time when it was written and its obvious meaning. While a survey of Old Testament prophecy in New Testament light is legitimate, it is clearly to be studied as far as possible from the standpoint of the original readers.

2. Such study clearly shows two things:

* I do not deny the significance of the return of the Jews to Palestine or of the Zionistic movement in connection with Old and New Testament predictions.

(1) No two representations of the Messiah, or Anointed One, are the same, and no one representation in the Old Testament gives all the essential features of Jesus Christ in the New, while it may be suggestive of him. The distinctively royal characteristics are not photographs of what Christ is to be, but are rather representations of Old Testament ideals of a Messianic king. (2) The Messianic kingdom is simply the ideal kingdom from an Old Testament standpoint and from Old Testament limitations, and is not in any sense to be taken as a literal representation of the ultimate kingdom.

3. Our interpretation of prophecy is to be historical, that is, so far as we are able, it must embrace the historical circumstances, views and conditions which determined its form; so that if we find a certain modern interpretation of prophecy contrary to the social, political, moral or theological conditions of the time when it was produced we must reject it.

4. While this is so, in the application of prophecy to our conditions, or as describing the future, we must strip it of its temporal and dispensational characteristics and must seek only those which are permanent. Hence, in our interpretation and use of prophecy, it is not legitimate to seek for a history of Jesus Christ foretold beforehand. The world was not ready for such a history, or Christ would have been revealed at that time, and it was not ready for that ultimate state which we call the Messianic kingdom. It was only ready for a preparatory stage. We lose really the benefit of prophecy when our attention is solely directed to comparing hints of the Messiah with the New Testament portraiture of Jesus Christ, or to trying to construct a representation of the future Messianic kingdom from the material supplied by prophecy.

5. There is the devotional use of prophecy, which is open to the humblest and most unlettered Christian. There are words whose purport, entirely aside from their historical connection, speak to every heart in every age with irresistible power, pathos and conviction. Such words are the voice of God to us. They speak his message to our hearts in a language that we appropriate without study in our times of daily devotion, or when some great surge of sorrow rises to overwhelm our hearts. But this is, after all, a scattered use of prophecy, of individual sentences.

6. We get most when we enter into intellectual companionship with the prophet and familiarize ourselves with his preaching along modern lines, so admirably illustrated in George Adam Smith's Commentaries on Isaiah and the Minor Prophets. The themes are really the same as today. Sin and redemption, or salvation. In the delineation of these themes there is infinite variety. Sin is presented in all its odious forms, individual, social, national; the insincerity and hypocrisy of all classes of society is laid bare, the utter hollowness of formalism and mere profession when the heart is estranged from God. Justice and judgment are set forth in their true light, but there are no tenderer presentations anywhere in the Bible of the fullness of forgiveness and of the love and compassion of God than in the prophets. All the

prophets take to their hearts the down-trodden classes of society, the fatherless and widow, the poor and afflicted.

Hence the study of prophecy is important, not only as an anticipation of the teachings of the New Testament for the representations which it gives of the Messiah and the Messianic kingdom, but also for the revelations which it makes of the love and severity of God, and of the fullness and freeness of forgiveness, of the terrible guilt of sin, and for its pictures of ideal society. It is these permanent elements which are of the highest value for us in our use of prophecy.

Cheering Tidings from Japan

BY REV. JAMES H. PETTEE

The Imperial Wedding

H. I. H. Prince Yoshihito, the crown prince of Japan, was married May 10 amid the rejoicings of the whole nation. The bride, a beautiful little lady of seventeen, who thus becomes the expectant empress of this far eastern realm, is a daughter of Prince Kujo and a descendant of the noble and historic family of Fujiwara. The wedding day was perfect and the celebration was of a most elaborate order. The various functions lasted from 6 A. M. till 9 P. M. It would be easy to fill columns with interesting details and personal comments thereon, of the food offered before the imperial shrine, of the princess's robes of richest silk—her veil alone estimated to have cost \$5,000—and hair ornaments of choicest silver and gold, of the grand reception and dinner in the presence of the emperor and empress, of the forty-five new barons created, of the gift of *en* 100,000 00 to the educational funds of Tokyo and Kyoto and of *en* 50,000 00 to Mr. Fukazawa, Japan's great commoner and educationist, of the more than 152,000 congratulatory addresses received from all parts of the realm and the world, of these and many other things, but the missionary looks beneath such gorgeous externals and rejoices most over the moral significance of the grand event.

It was a true wedding. For the first time in its history the court of Japan recognized the claims of purity's highest laws. It was a tacit proclamation in spectacular ceremonial that henceforth ruler as well as ruled must respect the moral law of heaven. The country may still ignore the family irregularities of men high in position, who are themselves passing off the stage of action and whose code of marital ethics is an outgrowth of ancient customs, but it speaks to the rising generation and says, "Be ye pure." Henceforth court as well as commons, prince and people must respect the primal law of chastity. This was the crowning glory of the nuptial celebration.

Ethics in the Schools

Almost simultaneous with the advance hinted at above comes another in the general field of moral instruction. The educational department has issued recently a new text-book on ethics. While it falls far short of what such a book would be in a pronounced Christian country, it is a decided improvement over the grossly faulty system hitherto taught. The place and power of God in the universe are frankly recognized, though in such beautifully indefinite language that it may mean God or gods.

There is some talk of changing to the German system of education in order to stamp out entirely that lawless spirit which has marred the fair name of Japan's higher schools during recent years. My own limited observation is to the effect that there has been a great improvement of late in the conduct of students, especially in their treatment of teachers and foreigners; also in the matters of drinking and smoking. Recent stringent tobacco legislation is proving itself by no means a dead letter law.

For People Who Go a-Holidaying

Bits of Prose and Poetry Suited to the Vacation Mood

Far from the Madding Crowd

(*A Book of Verses*, Nixon Waterman)

It seems to me I'd like to go
Where bells don't ring nor whistles blow,
Nor clocks don't strike nor gongs don't sound,
But where there's stillness all around.

Not real stillness; just the trees'
Low whisperings or the croon of bees;
The drowsy tinklings of the rill,
Or twilight song of whip-poor-will.

'Twould be a joy could I behold
The dappled fields of green and gold,
Or in the cool, sweet clover lie
And watch the cloud-ships drifting by.

I'd like to find some quaint old boat,
And fold its oars, and with it float
Along the lazy, limpid stream
Where water lilies drowse and dream.

Sometimes it seems to me I must
Just quit the city's din and dust
For fields of green and skies of blue;
And, say! how does it seem to you?

The Pet of the Pine Wood

(Bradford Torrey)

The pine wood loves a clean floor, and is intolerant of undergrowth. Grasses and sedges, with all bushes, it frowns upon as a model housekeeper frowns upon dirt. A plain brown carpet suits it best, with a modest figure of green—preferably the evergreen—woven into it, a tracery of partridge berry vine, or it may be of club moss, with here and there a tuft of pipsissewa and pyrola. Its mood is somber, its taste severe. Yet I please myself with noticing that the pine wood, like the rest of us, is not without its freak, its amiable inconsistency, its one "tender spot," as we say of each other. It makes a pet of one of our oddest, brightest and showiest flowers, the pink ladies' slipper, and by some means or other has enticed it away from the peat bog where it surely should be growing along with the calopogon, the pogonia and the arethusa, and here it is, like some rare exotic, thriving in a bed of sand and on a mat of brown needles. Who will undertake to explain the occult "elective affinity" by which this rosy orchid is made so much at home under the heavy shadow of the Weymouth pine?

A Path Through the Woods

(Pepacton, John Burroughs)

When I was a youth and went to school with my brothers we had a footpath a mile long. On going from home after leaving the highway there was a descent through a meadow, then through a large maple and beech wood, then through a long stretch of rather barren pasture land which brought us to the creek in the valley, which we crossed on a slab or a couple of rails from the near fence, then more meadow land with a neglected orchard and then the little gray schoolhouse itself toeing the highway. In winter our course was a hard, beaten path in the snow visible from afar, and in summer a well-defined trail. In the woods it wore the roots of the trees. It steered for the gaps or low places in the fences, and avoided the bogs and swamps in the meadow. I can recall yet the very look, the very physiognomy, of a large birch tree that stood beside it in the midst of the woods. It sometimes tripped me up with a large root it sent out like a foot. Neither do I forget the little spring run near by, where we frequently paused to drink and gathered "crinkle" root (*Dentaria*) in the early summer, nor the dilapidated log fence that was the highway of the squirrels, nor the ledges to one side from whence in early spring the skunk and 'coon sallied forth and crossed our path, nor the gray, scabby rocks in the pasture, nor the solitary tree, nor the

old weather-worn stump. No, nor the creek in which I plunged one winter morning in attempting to leap its swollen current. But the path served only one generation of school children. It faded out more than thirty years ago, and the feet that made it are widely scattered, while some of them have found the path that leads through the valley of the shadow. Almost the last words of one of these schoolboys, then a man grown, seemed as if he might have had this very path in mind, and thought himself again returning to his father's house: "I must hurry," he said, "I have a long way to go up a hill and through a dark wood, and it will soon be night."

Browsing

(*Fisherman's Luck*, Henry van Dyke)

There is good browsing among the leaves of the wood and the grasses of the meadow, as every well-instructed angler knows. The bright emerald tips that break from the hemlock and the balsam like verdant flames have a pleasant savour to the tongue. The leaves of the sassafras are full of spice, and the bark of the black birch twigs holds a fine cordial. Crinkle-root is spicy, but you must partake of it delicately, or it will bite your tongue. Spearmint and peppermint never lose their charm for the palate that still remembers the delights of youth. Wild sorrel has an agreeable sour, shivery flavor. Even the tender stalk of a young blade of grass is a thing that can be chewed by a person of childlike mind with much contentment.

A Thunder-storm Symphony

(*A Rhapsody of Clouds*, E. R. Sill)

Sometimes, with the eyes shielded by their smoke tint armor against the blinding splendor of the summer blue contrasting with its dark cloud scenery, we may attend a thunder-storm symphony in the air. Suddenly the curtain begins to rise; the wind carries it, for there is a wild wind far up in the heavens, though as yet all is still below. There is a deep hush upon us all—the trees and birds and the rest of us in the audience—for we are full of expectancy. It grows insensibly darker and darker in "the hall of the firmament." There are rolls of distant thunder—it is the orchestra, and the instruments are being tuned; you hear the contra-basses trying a chromatic passage in hesitating touches. There is some trilogy of Wagner's toward; for the stage is preparing and the scenes are slowly shifting—lofty walls of cloud that move silently to one side and the other; but no celestial actors emerge, and the stage floor remains empty. Or possibly they are there, but invisible, as most of the orchestral harmonies are still inaudible,

Whilst this muddy vesture of decay
Doth grossly close us in,

all but those louder and bolder double-basses and the rolling and rattling crescendo of the drums. By and by a flash of keen lightning blazes out, like the crash of brazen cymbals threaded with the shrilling piccolo.

Plants as Friends

(*Flowers in the Pave*, C. M. Skinner)

Rambling abroad I have an instinct to help the plants. They hold up their little sunny faces and clap their green hands to ask this easy service. Burs cling to me in friendliness. I would spread life. I am foe to the man with the scythe and ax. So I stop to pinch the ripened pods of jewel weed, finding pleasure in their popping. This is company, action, interest. Wading through the fluffy, plushy roadside growth in aster time, I set a million seeds afloat on tiny wings for the more decoration of the road next year. How

kind these plants are to each other. At least they adapt themselves to a general need, and that is kindness. In spring you say there is nothing on the earth but grass. A little later it is all daisies. They shrink out of sight, and presently it is golden rod and asters, or it is clover, and after that queen's lace. Comers to the second table are as well fed as those at the first. Plants feed, but are anxious to be eaten too. Browning beasts and birds carry seed for them. Yet they are kind in warnings, so there is little need for creatures to be poisoned. The white cohosh gives notice by the fetid, toadstool smell of its berries that it is mischievous. Still experiment with moderation, for nature's hints are not always so strong. Sometimes her "No Trespassing" signs are written so small that you tramp across the forbidden field in order to read them. But all that is acid and bitter has its use for us, as our chemists will one day learn, even as every ill has its lesson or reward.

The Ocean's Foam

(*Modern Painters*, John Ruskin)

There are two conditions of foam of invariable occurrence on breaking waves, of which I have never seen the slightest record attempted: first, the thick, creamy, curdling, overlapping, massy foam, which remains for a moment only after the fall of the wave and is seen in perfection in its running up the beach; and, secondly, the thin white coating over which this subsides, which opens into oval gaps and clefts, marbling the waves over their whole surface, and connecting the breakers on a flat shore by long, dragging streams of white.

Bird Manners

(*Birds in the Bush*, Bradford Torrey)

I was standing on the edge of a small thicket, observing a pair of cuckoos as they made a breakfast out of a nest of tent caterpillars (it was a feast rather than a common meal; for the caterpillars were plentiful, and, as I judged, just at their best, being about half grown) when a couple of scarlet tanagers appeared upon the scene. The female presently selected a fine strip of bark and started off with it, sounding a call to her handsome husband, who at once followed in her wake. I thought, What a brute, to leave his wife to build the house! But he, plainly enough, felt that in escorting her back and forth he was doing all that ought to be expected of any well bred, scarlet-coated tanager. And the lady herself, if one might infer anything from her tone and demeanor, was of the same opinion. I mention this trifling occurrence, not to put any slight upon *Piranga rubra* (who am I, that I should accuse so gentle and well-dressed a bird of bad manners?), but merely as an example of the way in which feathered politeness varies. In fact, it seems not unlikely that the male tanager may abstain on principle from taking any active part in constructing the nest, lest his fiery color should betray its whereabouts.

The Sea Gypsy

(*Songs from Vagabondia*, Bliss Carman)

I am fevered with the sunset,

I am fretful with the bay,

For the wander-thirst is on me

And my soul is in Cathay.

There's a schooner in the offing

With her topsails shot with fire,

And my heart has gone aboard her

For the Islands of Desire.

I must forth again tomorrow!

With the sunset I must be

Hull down on the trail of rapture

In the wonder of the sea.

The Home

Trust

I am thy grass, O Lord!
I grow up sweet and tall
But for a day; beneath thy sword
To lie at evenfall.

Yet have I not enough
In that brief day of mine?
The wind, the bees, the wholesome stuff
The sun pours out like wine.

Behold, this is my crown;
Love will not let me be;
Love holds me here; Love cuts me down;
And it is well with me.

Lord, Love, keep it but so;
Thy purpose is full plain;
I die that after I may grow
As tall, as sweet again.

—Lizette Woodworth Reese.

How Are We Missed
The thoughts of vacationers will naturally turn often toward home. May it not be a good time, in absence, to ask ourselves some wholesome questions in regard to the considerate kindness of our ordinary life at home? We shall be missed. Everybody is missed who goes out of his place, but have we so lived in family and business relations that there will be no satisfaction mingled with regret? The thought is suggested by a visit in a home from which one member of the family had gone for a summer rest. There seemed to be an atmosphere of unwonted ease and unconstraint. The absent was often spoken of and evidently missed, but the visitor, knowing the household well, could not help noticing that every member of the family felt more at ease—as one does when, in the comfort of the evening, close-fitting garments can be laid aside for easy robes. Then the visitor remembered the absent one's insistence upon formal ways—a high standard of taste degenerating into fuss and fault-finding—and recognized the fact that the family were having a good time of freedom from a yoke which only love had made endurable. Have we been putting any such yoke upon the neck of the home folk who love us? The question is a pertinent one for self-examination in vacation time.

The Outdoor Woman
To appreciate the great change in sentiment in regard to recreation for girls one should witness the horror of an elderly lady of the old school over the summer complexion of a modern young woman. In bygone days, she will tell you, girls cultivated an interesting pallor, wore large shade hats, veils and gloves whenever they went out of the house, and by means of lemon juice and toilet accessories labored to whiten their skins. The modern girl, perhaps, goes a little too far to the other extreme in her desire for a healthy brown complexion. But it is a reaction heartily to be welcomed when color is won together with vigor and health in outdoor sports. Moreover, for the growing interest of Americans in outdoor life woman is in no small degree responsible, as was acknowledged by Mr. W. H. H. Murray in a speech before the Megantic Fish and Game Club. He paid her a charming tribute when he said: "In

the sports and pastimes of the outdoor life she has found her noblest companionship with man. . . . Her cheerfulness has enlivened the camp in days of clouded skies and cloudier luck, and her patience and courage have shortened the longest trail and the hardest portage. Her presence has refined our sports and ourselves, and while they have made her more healthy and more lovely she has made us more manly and worthy to be loved."

A Woman's Day in Shanghai

BY ALICE HAMILTON RICH

A babel of strange voices, a jargon of strange sounds just outside my window, yet it is only the grayest of gray dawn—half-past three by my little clock. Were it not that this is the accustomed manner of life, further sleep would be impossible, but with a sigh for the mornings of quiet in the home land I fall asleep, to be wakened in a few minutes by a morning brawl between two Chinamen. They are soon surrounded by a crowd of men—one wonders where they all come from at this early hour—but after a few minutes of slapping faces the crowd disappears in convenient alleyways, while the coolies, who are already on the way to market or bearing refuse into the country for the market gardens, adjust their bamboo poles on their shoulders and a chorus of *he, hi ho, ho, ho, he, hi, he, ho* is again taken up, and grows fainter and still fainter as they pass into the dim distance.

The next time I rouse "the early pipe of half awakened birds" comes to my ear. Magpies call from their huge nest in a tree in the yard adjoining, while sparrows chatter outside. It is now half-past six, and a coolie comes to open the blinds of the French windows. Unless ordered to the contrary, day in, week out this will take place, like everything else done by these faithful servants, at the same time or very nearly the same hour. Woe to the would-be sleeper who wishes "for a little more slumber, a little more folding of the arms in sleep," unless that sleep was planned for and ordered the night before, for not only is the coolie opening blinds, but he is also washing floors in halls, down the stairs and on the verandas.

It is now seven o'clock. Being naturally an early riser—as foreigners count early rising here—I am ready for my breakfast, but will, while waiting for my order to be filled by second boy—first boy having gone to market—step out on veranda for a few minutes. What do I see? Down the street comes a coolie with a large shallow basket on either end of the bamboo pole, containing bamboo shoots for the Chinese market. There are two kinds of this vegetable used for food. The smaller kind is preferred by foreigners. It is about twice the size of asparagus at the larger end, but tapers to a point. It is formed in layers, and tastes slightly like green corn. This kind is very good, but that which the coolie is carrying is as large as my wrist and a foot long, looking to my mind like huge toes of some unknown animal.

A second coolie bears on his shoulder a framework of shelves, on which is placed various kinds of chow, ready

cooked. There are cakes green as the greenest grass, probably made of vegetables, others yellow as cowslip blossom, still others white as uncooked dough. There are also long twisted cakes, looking like old-fashioned doughnuts, but at least a foot long; flat cakes like our pancakes, only stiff and tough. Besides are shrimps, snails, ugly kinds of fish, looking more like reptiles. The coolie cries his wares, but, unfortunately, I do not understand Chinese.

Breakfast is a very much as you please meal, each one eating when and what is desired, as other members of the family are better, or at least later, sleepers than myself. The attentive second boy waits on me, the second coolie bringing the food on Japanese trays to the door—it would not do for him to step inside—where it is received by the boy. The cook prepares the food per order.

Breakfast over, the morning paper, *North China Daily News*, brings to me telegraphic news of the world Occident, while scenes of the world Orient pass and repass as I sit at ease on a bamboo settee on the cool veranda. Just outside our own stone wall is a wretched creature turning over refuse, and lo! he has found a treasure—a shining bit of tinsel paper and a piece of orange peel and some bits of straw. Even more pitiful is the scene across the way at my neighbor's refuse pile, where a gray-haired, haggard old woman is poking over the dirt and ash heap with her trembling hands, seeking as for hid treasure—and ah! the pity of it, the hidden treasure is but a small piece of cotton cloth, past usefulness for a duster. It may, however, do duty as a patch on the garments of the woman, whose clothing is even now made of patches. To her credit be it said, it does not show tatters and her person is wholly covered.

In striking contrast are the occupants of yonder jinrikisha and wheelbarrow. The former carries a well to do Chinaman on the way to his shop. He is clad in an outer jacket of gold colored brocade satin; a long garment slashed at each side a foot from the bottom, nearly reaching his ankles, is of plain maroon satin, with trousers of dark blue satin, neatly wrapped about the ankle with black ribbon, white stockings, the usual thick-soled, clumsy Chinese shoes, and black satin cap with scarlet tassels. He carries a white umbrella and a pipe with a stem four feet long and a bowl at the end which will hold but three or four thimblefuls of tobacco.

On the wheelbarrow are comfortably dressed, good-looking women. Their garments are of blue cotton, with a head, or rather forehead, protector of black silk or cotton, embroidered and tied under the smoothly dressed and glossy hair, which is coiled at the back of the head and ornamented with strange looking metal ornaments, red, blue and yellow. These women are on their way to the joss house and carry strings of silver paper money to offer to the idols during their morning worship.

Here comes my head boy with his "Good morning, missus, can go down see something," which means I am to descend to pantry to inspect morning purchases for the day's meals. Three small mandarin fishes prove themselves prop-

erly fresh, as they are alive, and there are mutton for today and a beef roast to hang to become tender, fresh spinach, cucumbers—to be cooked, not eaten, as with us, uncooked—and oranges, bananas, pomolo and mango. After carefully inspecting as to quality and quantity, and finding a proper amount of fault with the supplies, I return to the sitting-room. The children and the goodman of the house are now driven away in the open carriage to lessons and business.

Next I will see if the amah has her mending or embroidery planned for the day. She is yet busy in sleeping rooms. Her "pidgin" (work) is to make the beds of the missus and young missus. Possibly she will dust the bric-a-brac, but on no account sweep up even the litter of flower leaves which may have dropped from the mantel vases—a coolie is called for that duty—nor would she think of cleansing the washbowl and other articles on the commode. If needed in service of missus or young missus while combing hair, she would deign to pour out the water from pitcher or bowl, but to wash them, never; that would be doing coolie "pidgin," and both she and the head boy are very jealous of their rights as to proper "pidgin."

Domestic matters being now in shape for the time being, I go to my room to write. A half-hour, possibly an hour, quickly passes. A gentle tap on the door—Chinese servants are quiet in their ways of doing and serving—the boy hands me a chit book. A neighbor across the way has written me a formal note asking a question, which requires a like formal reply. At home said neighbor would no doubt come across the street and ask the question in person. The note was written and sent by coolie, again I am writing. Another tap, and the boy says, "Please, missur, tailor have got," and I descend to find, not one tailor but two, glowering at each other, but polite and smiling to me. Unfortunately, "two piece tailor have got all samee," which translated means my daughters' tailor and my own—we have two to facilitate the spring dressmaking, Chinese tailors being proverbially slow—have come at the same time, unfortunately, as they are bitter rivals.

Amahs do mending, embroidery and a little hand sewing in the home, but all other sewing is done by men tailors, who either come to the house or do the work in shops. My tailor, Mow-Chee, is a little man, so much like a woman that I soon learned to forget his sex. As to prices, the cost for making a satin gown, silk lined, with waist elaborately trimmed, is \$5; little girl's party dress, with two fancy waists, \$1.50. This is silver (Mexican), and must be divided by two to be home, or gold, currency. I wish I could say that the tailors' work was always, or even usually, satisfactory. The sewing is better than the designing and fitting.

Returning to my desk, a half-hour later I am called down, as a member of our newly-formed Literary Society—the first purely literary women's club in Shanghai and probably in China—wishes to consult my Warner's Library. With the departure of my friend come husband and children for "tiffin," the midday meal. It is half-past two before I am ready for work,

either domestic or literary, and it is really necessary in this climate for one to take a little rest, so I close my eyes.

Possibly I succeed in losing myself, to start up in fear lest I have overslept and hastily dress, for callers begin to come at half-past three. The English custom of afternoon tea is universally observed. Tea, bread and butter, sandwiches or the more English scones and jam, also cakes and sweets are served on tea tables or brought in by the boy on Japanese or Chinese tea-ways, the daughters of the household assisting in the serving. As all foreign shops close at five, and custom, trading houses, banks, etc., before that time, the callers are often gentlemen who come in their business suits. Dinner is possibly as early as half-past seven, oftener at eight. Concerts, lectures, even church entertainments, do not begin until nine o'clock.

After dinner I go to my room to put on wraps for an evening entertainment, and find my amah has prepared everything comfortable for retiring. Truth compels me to state that I start out reluctantly at twenty minutes of nine to go to a lecture, concert or reception. To be entirely truthful, I will state that more often my courage fails and I remain at home, weary enough to sleep, although the clamor without of Chinese voices, striking of gongs, quarreling of men and shouting of children continues into the "wee sma' hours," and one day, a very usual one, is over.

Ministers as Guests

BY A LONG SUFFERING HOSTESS

It was late Saturday afternoon. The minister of the First Congregational Church in Under-Cliff, a beautiful suburban town, was to be away over Sunday. Mrs. Marchant, the wife of one of the deacons, had kindly offered to entertain the preacher of the day.

Deacon Marchant, a business man, prompt in meeting all engagements, exact and careful in all things, but very genial and hospitable, came out on an early train from the city, hoping to find the guest had arrived. Telling the coachman to wait, he sprang from the carriage, ran up the steps and into the house.

"Has Dr. S. come?" was the question, as his wife came to meet him.

"No, and I have no word from him."

"No word from him? That's very strange. You inclosed a time-table in your invitation and wrote that we should expect him to dine with us at half-past six?"

"Certainly."

Knowing that Dr. S. could not fail to be aware of the fact that an invited guest always accepts or declines and is never too late for the dinner hour, except when trains break down or something equally beyond his control delays his arrival, it did indeed seem strange. For the next train Mr. Marchant sent the carriage, and for the next. Then the natural conclusion was drawn that there had been some unavoidable and unforeseen delay.

In the meantime the young people of the house had engagements for the evening, with which the late dinner threatened seriously to interfere. In the kitchen the long waiting had made the roast dry

and overdone, the rest of the dinner three times cooked or dried to unsavoriness in the oven, and things were in a generally uncomfortable state. At half-past seven dinner was served, and the family good-naturedly accepted things as they were without comment. The soup had been removed and they were well on in the second course when the doorbell rang. Dr. S. had arrived, happily—for himself—unconscious of all the disturbance and discomfort he had caused. Every one knows the unattractiveness of a dinner table when plates are half-emptied and crumbs not yet removed, and, unfortunately, it is the hostess who minds it most. With the slightest of apologies, something about having looked up a friend in the city on the way, Dr. S. is seated and served with twice-warmed-over soup. The time for evening engagements having come, the young people slip away one by one, and host and hostess and Dr. S. finish their coffee alone and leave the table at nine o'clock.

This is not an exaggerated account. If a minister is invited to dinner or to spend a Sunday, why should he not send a courteous reply stating time of arrival, and in case of delay a telegram? Any other guest would be considered inexcusable if he did not. Ministers are delightful guests—after their arrival. It is a privilege to have them in our homes and almost a liberal education for our children to have them come often, but we should like to know when to expect them. Important as they are in our lives, other work has to go on and other engagements have to be kept.

One Saturday, just as luncheon was served, a ministerial guest came, unannounced, unexpected, except that he was to spend Sunday. By the merest chance an engagement had been broken in the city for that afternoon and some one was at home. Sure of a cordial welcome he came, a stranger to us all, but a minister, and so unlike other strangers, and he was made welcome at our table. But a letter in advance, saying he would be glad to come early Saturday and have time to rest before Sunday, would have given us a more kindly feeling toward him.

Late one afternoon, too late to send even a telegram, a minister said to his wife, "I suppose those people are expecting me to dinner."

"You have not sent them word that you are not coming?"

"No."

"Those people" were a family of culture and refinement and wealth in a neighboring city, to whose beautiful home this minister, personally a stranger, had been invited, as he was to speak in their church in the evening. Had he deserved the courtesy?

Almost as bad as sending no word at all was the postal which said, "Hoping to arrive early in the afternoon," in answer to a courteous note of invitation, not asking him to come early.

Once, only once, in all my experience of many years has a telegram come when there was no time for a letter, and that was from an Englishman, in this country for only a short time.

Why should not all invitations be answered as courteously as if the invited guest were not a minister "to be entertained"?

Closet and Altar

Come ye apart and rest awhile.

We should be able to say: "I have chosen the service of God, in whatever position he pleases to place me, as the one object of my life. To this great object I have determined to devote all my faculties of body and soul. But then neither body nor soul can be sound or healthy without innocent recreation. Innocent recreation, therefore, I will have. I take it as a matter of deliberate choice, not merely because it gratifies me, but chiefly because it is subservient to my end."—*E. M. Goulburn.*

Religion does not censure or exclude
Unnumbered pleasures harmlessly pursued.

—*William Cowper.*

Recreation is intended for the mind as whetting is to the scythe. He, therefore, who spends his whole time in recreation is ever whetting, never mowing, and he who always toils and never recreates is always mowing, never whetting.—*Bishop Hall.*

Lord, from my place of work today
I turn to play.
Hast thou not known—wilt thou not bless—
Rest after weariness?
Thou Joy of all earth's days, abide
Close at my side!
Let no corroding thoughts of sin
Harbor within:
Nor any lingering cares alloy
My still time's joy.

—*I. O. R.*

Truer distinctions will be made when we learn that our Faith is not a system of restriction, but a bringer-in of higher life; not a rule, but an inspiration. When the order and habits of the Faith are established, the question of amusements will be a very easy one to settle practically. It tells us that whatever is not in itself evil, whatever is not in excess, whatever does not naturally minister to vice, are free.—*T. T. Munger.*

Great rests, sweet pauses, blessed retreats, divine solitudes should enter into each life.—*David Swing.*

To enjoy rest, one must first have labored. To make the most of change, we must first have trained ourselves in the stabilities of life. Even the rest that remaineth for the people of God would not be complete if it had not behind it the trials of our present state.

A VACATION PRAYER

O God, who hast given us hours of ease and recreation in the midst of labor, and rest along the way of pilgrimage, we thank thee for thy fatherly care in even these our lesser needs. Help us to use our relaxations with quiet and cheerful hearts, gaining the best from pleasure as we strive to make the most of work. Help us to choose wisely, that our amusements may not cause us to offend against thy law of charity. May we never be so much absorbed in life's diversions that the thought of thee shall come as interruption to our joy, or that we shall cease to love our neighbor as ourself. And may all release from work prepare us to return to it with alert and strengthened power of attention and accomplishment. Amen.

Making Sunday Pleasant

BY REV. F. H. PALMER

To argue that it should be is superfluous. To show how it has been done in one house-hold where there are several active, restless children ought to be helpfully suggestive. We have always believed that a normal child can be made to form the habit of going to church on Sunday as naturally and without any more compulsion than is necessary to secure the habit of personal cleanliness or of ordinary politeness. We have no sympathy with the view that a child must not be biased in favor of religion, but must be left perfectly free to choose or refuse it as he pleases. If it is a good thing, he should be taught to choose it as much as to say "thank you" and to keep his face clean. The habit of church attendance can be secured by the exercise of a little tact without the use of authoritative compulsion, which is liable to be resented in the child's secret heart if not in his outward conduct. We have never allowed ourselves to punish a child by making him go to church, but we have sometimes punished him by making him stay at home. It has always been treated and spoken of as a privilege, and, as far as possible, made a pleasure instead of being regarded as a disagreeable duty. We believe that a first step toward making Sunday pleasant for the children is taken in securing their voluntary and regular early attendance at the forenoon preaching service and the Sunday school.

Then follows a good dinner—by no means an unimportant consideration. We always make it a little extra on Sunday, with forethought of the children's tastes, and with a kindly and sympathetic inquiry at the dinner table about what they have learned during the forenoon from the sermon and in their classes.

But in many homes the afternoon is the most difficult portion of the day to be disposed of. Bearing in mind that variety is especially the need of restless, active childhood and youth, we have studied how to provide a proper and healthful outlet for their superfluous energies. After dinner in fine weather, summer or winter, an hour's walk may be taken in the woods and fields, if one can command such an environment. There are the inexhaustible realms of nature study in which the children will find keen delight, especially with the companionship and guidance of father or mother. The birds, the flowers, the trees, the grass, the clouds, the ice—a thousand things can be discovered in them that have hitherto escaped observation. And without being "goody-goodish" or "preachy" the children may be shown that there are indeed

Tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

Later in the afternoon the older ones may be encouraged to read a while in well-chosen books, and even the little ones can be made to keep quiet and look at their picture-books. It can be understood that every Sunday afternoon should have its "quiet hour," and the children can be taught to use it with pleasure and profit, so that its influences, sweet, restful and holy, shall abide with them through lifetime.

In stormy Sunday afternoons, when all have had to stay indoors, we have often had good times that made the hours fairly fly by writing compositions on some subject chosen by papa, which are read by their several authors at the close of the afternoon to the assembled family. Subjects are chosen in which the children are really interested and upon which it will be helpful for them to think and write, not necessarily religious topics. Our children of several different ages have written on: What Historic Character Do I Most Admire, and Why? What Kind of a Home Do I Want When I Grow Up? How Should Brothers and Sisters Feel? Act and Speak in Regard to One Another?

What Interesting Things Did I Observe on My Walk This Afternoon? Why Do We Keep the Sabbath?

One week it was suggested that we prepare for the following Sunday a miniature home paper. A name was chosen for it. An editor-in-chief was appointed, with subeditors for different departments, viz., an editorial page, personal column, story department, poetry column and funny paragraphs. All the contents were to be strictly original. Such earnest scribbling as there was for a whole week! The result was certainly interesting to all who heard it, and the duties of the editors and contributors were engaging and educative even if the finished product was not quite up to the lofty standard of the most approved twentieth century journalism. The work received our respectful attention and unsparring but sympathetic criticism, and we are sure that the children learned something of value, besides passing the time pleasantly. They voted the paper a great success and splendid fun.

A cozy, appetizing supper, which the children are often allowed to prepare entirely themselves, closes the afternoon. This is followed by family prayers with verses and a brief statement of what most impressed each one as the chapter was being read, and all participating in the Lord's Prayer at the close. Then comes a talk by father or mother with the group before the evening service or the bedtime hour. The children often speak during the week with evident pleasure of their memories or anticipations of these "Sunday evening talks," and we have come to value them as one of the most delightful and spiritually profitable exercises of the entire day. Stories or anecdotes out of our own or others' life histories, facts of current interest with their obvious lessons, thoughts about God and religion, experiences of the children themselves in the daily life of the school, the home, the playground—these are the materials of our conversations.

We asked a question upon the children the other morning. We asked them suddenly at the breakfast table what day of the whole year and what day of the whole week each really liked best? With instant unanimity they voted for Christmas and Sunday. Their added comments indicated plainly that their answers were not conventional but a genuine expression of real feeling. Surely God's day ought to be the best day of the whole week in every Christian household.

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DEAR CORNERERS: These little figures need no introduction to you. They are not myths nor Brownies. They represent real girls and boys whom we have seen in public on the stage a hundred times within the past few days. In fact, they are you yourselves—some of you. It is proper that they should head our columns in honor of the vast number of children, of various ages, who have in the month just ended finished their school work for the year, graduated out of one grade and passed their "zams," as they are pleased to call it, for the next. None of you are "through"—you have only reached the "commencement" of some larger and more important work. That is what gives such fresh interest to the commonplace accounts in the papers of exhibitions and graduations and closing exercises, to the monotonous lists of girls and boys who receive their blue-ribbed diplomas. They are going right on with further preparation for making themselves and others happier and better in the world. The promise of this makes "life worth living," to quote the theme of a high school girl's valedictory (in Brighton) which happens to be under my eye at this moment in the morning paper.

Two other things have specially interested me in witnessing or reading about the various graduations of the season. One is that so many of the graduates are "Cornerers"! I recognized their names as I heard them called out on various platforms, or saw them in the published lists. Some of them were competitors for prizes, some were mentioned as graduating *magna cum laude*, some actually had parts on the Commencement stage—and I felt proud of every one of them! Most of these had no doubt graduated some time ago from our number, but all the same it proves that the Corner is itself a kind of preparatory school. Call it primary, if you like—we all have to learn our A B C before we get our A. B.! But we are not all in the primary department—at one honored college for girls in the Connecticut Valley (in the midst of whose beautiful grounds stands the monument to Mary Lyon, the founder of higher female education in America), I met a large number of its alumnae, who may be said to belong to our post-graduate department in the third column. So the Corner sends the greetings of the educational season to all its older readers, as well as to the sedate girl graduate at the head of the page and to the typical boy, who, with a kindly eye turned towards the former, is grandly delivering his own part.

The other thing I have specially noted in the June graduations is the practical character of the education exhibited in the "exhibitions," and this in all grades of schools from the lowest to the highest. The knowledge of common things, which we have to do with every day, is made more of than formerly. I see in a local newspaper lying on my table at this moment an item about the children of a village school in the hill country of west

The Conversation Corner



ern Massachusetts, who "chose sides" to see who would bring in the largest number of wild flowers in the term, with this result: "Sadie King's side, 156; Cleon Rice's, 158."

At the graduation of a great preparatory school, one of the three pieces was on "The Reclamation of Arid America," and it was a very interesting account of irrigation in the Rocky Mountain States. At the same Commencement there was a notable anniversary of a debating society seventy-five years old, which the orator and speakers called "Philo," and which they all testified had helped them greatly in everyday life. Riding on a trolley car the other day, some boys behind me were talking about their school work, one of them saying, "Mr. Brewster had me come over to this gravel pit and find out all I could about it and write that out for a composition!"

Happening to be in an academic town in western Massachusetts last week, I borrowed a wheel and pedaled (over a very poor road) to a college which, for want of time in this busy age, the students call the "Aggie." I found a Corner boy there, who took me over the institution—away up into the weather observatory, with its apparatus for registering the force and speed of the wind, and other meteorological conditions, in the rooms below, and then through the great model barn, with its object-lessons in practical farming. Education there means much in preparation for real life, and I wished that more boys from the country towns—I am always thinking about a chance for them to "get an education"—who have no aptitude nor perhaps means for long classical and professional courses would avail themselves of the advantages of such a school. It is not only Latin and Greek and logic that will fit boys to be successful and useful men nowadays—whatever their inclination is, agriculture, mechanics, engineering, electricity, they should cultivate that and study it. While I am writing this paragraph my friend, the electrician, calls to give the California boy who is interested in that line the title of a good book inquired for last week—"Practical Electricity: Cleveland (Ohio) Amateur Works, \$2."

Here comes a letter which fits exactly:

Dear Mr. Martin: I have not written to you for a long while, but I will write today. We are having our examinations at school, which will let out very soon. I am in the fourth grade and my teacher is Miss —; she is my favorite teacher. A few days ago I spelled the whole room down. In May we had an entertainment in Assembly Hall in our new school building. We will have some Commencement exercises and then school lets out. Gordon is quite interested in Nature. He is going to form a "club," he says. Every Saturday he and some other boys take their nets and go after insects. I am taking lessons on the violin. Are you well? I am. I am coming East this summer to see you and Uncle — and Aunt —.

Hornellsville, N. Y. KENNETH B.

Come on—we will go boating on Sackett's Pond near Uncle —'s, the same place where we landed on the *Isla de Cuba* two years ago during the Spanish War. You can play your violin and Gordon will find

insects enough in the woods—they will come to him without finding!

Mrs. Martin

Corner Scrap-Book

(*For the Old Folks*)

PRINTING BY HORSE POWER

Dear Mr. Martin: On the 4th of January, 1823, Mr. Oliver Wolcott Conner, a young journeyman printer in the employ of a Mr. Frost in Boston, wrote to his friends in Exeter, N. H., of unique institution near him, which was known as the "Horse-Power Printing office." He says: "They have invented a press, by which one old worn-out truck-horse and three or four girls can do as much work as ten men in the same time. It is thought that it will injure the business, as far as it regards journeymen. I think, however, that it cannot spoil it, as I doubt if they can train a horse to set type." Can you learn anything more about this "Horse Power Printing-office," and whether it was the first stage in the evolution of the "Power Press" in America?

In my boyhood the horse-power—usually four-horse-power—was certainly connected with the "stage"—but not the one you refer to! I wrote to a friend in Exeter and got the following:

... Oliver Wolcott Conner was born about 1802, son of Nathaniel Conner and Tirzah Lyford. He was a journeyman printer and worked in Boston about 1823. He died about 1888. A younger brother is still living, but he remembers nothing about the horse power. It is probable that the steam-power which came in very soon made the invention needless.

B.

The American Dictionary of Printing has this note:

The *New York Sun* was the first newspaper in America to make substitution of steam-power for man-power in cylinder presses. At about the same time Fanashaw and Harper Brothers employed a horse or mule, elevating it in the morning by tackle to an upper story, and let down at night by the same means.

Knight's American Mechanical Dictionary has this:

The first power-printing machine in the United States was invented by Daniel Treadwell of Boston [a native of Ipswich] in 1822. Two were set up in New York, one in the printing-house of the American Bible Society and another in that of the American Tract Society. The former was driven by a steam-engine, and the latter by two mules working in the upper story, the animals having been hoisted by tackles.

The latter press was the same as that of "Fanashaw" in the previous notice, for our Old Folks will remember the signature in the early books of the Tract Society: "D. Fanashaw, printer." Is there any one old enough or wise enough in Boston to tell whether the horses or mules helped to print any books or newspapers here?

OLD INDIAN HYMN

Dear Mr. Martin: Inclosed you will find the old Indian verses, which you may like to print in the Conversation Corner. The author is not certainly known, although it has been attributed to a converted chief of the Pequot tribe.

Concord, N. H.

L. A. N.

In de dark wood, no Indian nigh,
Den me look Heben and send up cry—

was printed in full in the Corner of June 22, 1893, with all that is known about it, including the above sentence about its supposed authorship. William Apes, a native of Colerain, Mass., was the reputed author, although my judgment is that the lines were not written by him, but by some white friend of the Indians.

L. A. N.

Christ's Revelations of Himself*

IV. The Sacrifice for Mankind
BY REV. A. E. DUNNING

Jesus was already practically banished both from Galilee and Judea. His life was in peril in either province. At his inauguration into his ministry he had avowed three ruling principles, illustrated in his temptation in the wilderness: (1) That he would deny himself to serve others; (2) that he would submit willingly to natural laws and to the laws of society in which he lived; (3) that he would worship and serve God only [Matt. 4: 3-10]. The inevitable result of the Messiah's obedience to those principles was already appearing. It was necessary that he should die. Only by the sacrifice of his life could he fulfill his mission as the Messiah. What he foresaw he sought to make his disciples understand. Three steps by which they learned the lesson are recorded by the evangelists:

1. *The sacrifice caused* [Matt. 16: 1-12; Mark 8: 10-21]. The Pharisees hated Jesus because he set aside the traditions and customs which they believed essential to the existence of the church. The last lesson gave an example of his doing this which exasperated the Jewish rulers [Mark 7: 1-23]. The Sadducees hated him because his teaching threatened their office and authority. Herod hated him because he thought Jesus aspired to his throne. A challenge by the Pharisees and Sadducees calling on him to prove that his authority was from God gave him an opportunity to show how blind they were to the meaning of what was passing before their eyes [Matt. 15: 1-4]; and to warn his disciples against the influence which the Jewish rulers and Herod were exerting over the people [Matt. 15: 6; Mark 8: 15]. The disciples were so dull of apprehension that they thought he was finding fault with them because they had forgotten to take food for their journey. But he made them see that the teaching and spirit of these rulers of church and nation were irreversibly opposed to his mission. Either they or he must perish. The high priest declared this to a council of priests and Pharisees [John 11: 47-52]. But Jesus had already affirmed it to his disciples. They learned that lesson after the event had taken place [Acts 2: 22, 23]. But at this time they only understood enough to cause them to question whether they had not been mistaken in regarding Jesus as the Messiah. He told them that the leaders in their church and his were getting ready to offer him as a sacrifice because the principles which ruled him clashed with theirs. They sought to save themselves. He sought to save mankind; and he could do it only by sacrificing himself.

2. *The sacrifice acknowledged* [Matt. 16: 13-20]. Jesus led his disciples into a region where they were free from the presence of the Jews. It was in the tetrarchy of Philip, near the sources of the Jordan, under the shadow of Mt. Hermon. Probably they were some weeks alone together there while he taught them his principles and plans. He drew from them state-

ments of popular opinions about him. Some thought he was John the Baptist come to life again. That was Herod's view. Some thought he was Elijah come to restore Israel to power; others, that he was Jeremiah or some other of the old prophets. Then he asked for their own opinion. It was a hard test. They had come to see that he was not what they had expected the Messiah would be—a restorer of the nation. He was not what they had thought he would be when they became his disciples. Their dreams of victory under his leadership had vanished. They saw only disaster before them if they remained with him.

But they stood the test. Peter declared for them all their purpose to stand by him and carry his plans to the end. They still believed him to be the Messiah. The exultation which their avowal gave him is only suggested by the words recorded with which he received it. He told them that they could have made it only through a revelation from his Father; that their acceptance of that revelation had made them the rock on which his church would stand, unshaken against assaults of the world and of death. They would open the kingdom of heaven to believers and close it against his foes. He felt that with them his final triumph was assured. This was the climax of his work with them, and his joy rang in the words with which he commissioned them to build up his kingdom among men.

3. *The spirit in which his sacrifice is appropriated* [Matt. 16: 21-28]. Jesus now told his disciples plainly what was before him—persecution at Jerusalem and death at the hands of the elders and priests and scribes, and resurrection to the life which would prevail to redeem the world and establish at last and forever the principles for which he was going to die. But they were not ready for this. They had not entered far enough yet into his spirit to face the consequences that must follow. Peter, again the spokesman for the disciples, drew back from the path to which he pointed. They had gone far from their purposes and hopes. But this was more than they could bear. This, said Peter, can never be.

But Jesus sternly rebuked him. They had gone too far to draw back. They must follow him to the end or leave him altogether. His next step in teaching them was to show them that they must not only accept his plans as right for himself, but must make them their own and carry them out in the same spirit of self-sacrifice. And this, he said, was not only true for them, but for every one who would follow him. This is the word of Christ for us all. The life of self-denial even to death to fulfill his mission is the only life he will accept. It is the only life of value in this world. Without this spirit a man may gain everything, but he will surely lose himself. And if he lose himself, what hold can he have on what he has gained, or what joy can he find in it? His life at last must be failure and utter loss. The only path to success is by self-sacrifice to bless others. That never can fail. He who dies to give

life to others possesses all that he gives, and possesses it forever. This is Christ's supreme revelation to men. This is what he did, and every one who, by having Christ's Spirit, inherits his life has kinship with God, is heir to his glory and can never die.

The Church Prayer Meeting

Topic, July 15-21. The Beam and the Mote.
Matt. 7: 1-5; Gal. 6: 1-5; Jas. 4: 10-12.
Seeing others as they are. Seeing ourselves as others see us. The need of humility.

[For prayer meeting editorial see page 42.]

The Amusement Question a Personal One

Rev. Dr. C. E. Jefferson, on being interviewed by the New York Tribune respecting his opinion as to the advisability of the Methodist Episcopal Church amending its discipline governing theater going and card-playing, said:

I never squander my time in preaching against card-playing or dancing or any other form of amusement. Every Christian, I think, must be allowed large liberty in deciding what forms of recreation he shall indulge in, and anything like ecclesiastical or ministerial dictatorship in such matters is contrary to the spirit of the New Testament, and is likely to aggravate the very evil it is intended to curb. Each Christian must be persuaded in his own mind what is expedient for him to do. The best way to save men and women, whether young or old, from excessive indulgence in recreation of any kind is to hold constantly before them high ideals of living, and to open up to them new fields of serious and beneficent activity.

Home Missionary Fund

Mrs. E. N. Rood, St. Augustine, Fla., \$1.00
E. P. Barbour, Ansonia, Ct., 1.00
Coin Card,25

The twentieth century will see no reversion to lower and less human types of thinking. I believe there is no danger of overestimating the mighty impressions which the conference is making, and will make, on America, destined to be the foremost of missionary peoples.—John Henry Barrows.



FINE PAPERS
and ENVELOPES
at Franklin St., BOSTON

WARD'S

* The Sunday School Lesson for July 22. Text, Matt. 16: 39-16: 28; Mark 8: 10-9: 1; Luke 9: 18-27. International Lesson, Peter's Confession and Christ's Rebuke.

Literature

A Philanthropist's Memoirs

Gen. Roeliff Brinkerhoff has won distinction as a banker, an editor and a politician, but is better known, as he prefers to be, as a philanthropist. In his seventy second year, looking back over a life enriched by happiness and crowned with a liberal share of prosperity and distinction, he has written a volume, *Recollections of a Lifetime*, which is exceptionally interesting. One special feature is his account of his experience for three years as a tutor in the family of General Jackson, at The Hermitage. General Jackson had been dead two years, but the impressions left by him and the characteristics of his and other families and the manner of life then prevalent in the South are recorded in these pages with gratifying fullness and clearness. General Brinkerhoff's narrative of the death of President Lincoln also is that of an eye-witness, as he was present in the theater on the fatal night and sat close to the presidential box.

Politically the author has been a Democrat, but he never has submitted tamely to party dictation. He was active in organizing the Liberal Republicans, so called, in 1871-2, who nominated Horace Greeley for president and met with such a disastrous defeat. He also has been a loyal advocate of free trade and has lectured up and down the land in its behalf. But the main service which the author has rendered to his fellowmen has been outside of politics and trade. It has been in the realm of philanthropy. In the management of Ohio state charities he became eminent and by degrees was drawn into national and international prominence as an expert upon charities and their operation, prison management, the care of the insane and kindred themes.

Moreover, General Brinkerhoff has developed great interest in genealogy and archaeology. He was the originator and first president of the State Archaeological Association of Ohio. In fact, hardly any department of study or service can be named, aimed to promote the practical welfare of men, without the author being shown to have been in some manner helpful to it or, at the least, interested in it. Therefore he has been an active, versatile, influential and fruitful career. Its diversity has not been that of superficiality, but that of actual new interests and of the new application of real powers. It is a career well worth reading about, and one which hardly could have been experienced except in our own land.

General Brinkerhoff, who, by the way, is a good Congregationalist, has the right to take solid comfort in the results which the efforts of American philanthropists—and of himself among the foremost—have accomplished during the last quarter-century. In the case of the insane more progress has been made towards ideally humane and curative or palliative conditions than had been made in the previous whole century. Almost the same thing is true of epileptics, the dependent poor, defectives, juvenile delinquents, etc. It is in his services to these, the poor and miserable whom we have always among us, as Jesus said, that General Brinkerhoff takes most pleasure as the evening of life comes on.

His pages abound in interesting reminiscences of others as well as of his own life and a good likeness serves as frontispiece. The book contains too many typographical errors, but they rarely mislead.

A History by a Poet

The poet—although he has done considerable prose work too—is Mr. Andrew Lang, and the subject of his history is his native country, *Scotland*.[†] This is the first of two intended volumes. Beginning with the Roman occupation, it covers the period down to the time of King James VI., who also was King

^{*} Robert Clarke Co. \$2.00.

[†] Dodd, Mead & Co. \$3.50.

James I. of England, and ends with the assassination of Cardinal Beaton.

A hasty examination is sufficient to show that it is unusually readable. Mr. Lang's always clear and fluent manner of utterance has found here an appropriate field and he renders many passages entertaining which in most other hands would be likely, at the least, to be dull. Further study shows it to be scholarly. It is based upon careful, thorough research. Such a work necessarily is general and cannot pause often or long for those special studies which furnish so much of the pleasure and profit of modern historical work. But it can, and this one does, take advantage of the results of such special studies of periods, episodes and persons, to its large enrichment.

It also is independent and frank. Such topics as the treacheries of the house of Douglas, the weaknesses and faults of some of the Reformers, and the crimes committed by some of the sympathizers with the Scottish martyrs, which sometimes have been treated too much under the influence of feeling and too little from the point of view of the impartial investigator and narrator, are dealt with here more as they deserve. Mr. Lang takes the ground decidedly, in opposition to Mr. Froude, that Cardinal Beaton and King James V.'s other clerical advisers should not be blamed for resisting Henry VIII.

Considerable attention is given, although never at great length, to the social life and manners of the Scottish people, and enough is introduced in the way of personal characterization and accounts of well authenticated incidents and adventures, to enliven the record and render it specially interesting. Several valuable appendices have been added to the body of the work, and its table of contents is unusually complete and helpful.

Mr. Lang is so voluminous and versatile an author that we have feared lest his historical work might prove disappointing. But we are convinced that his readers will agree that in this volume he has done himself credit and his country a service.

Comparative Aesthetics

The last of the seven volumes in Prof. G. L. Raymond's series on this topic is the second. Its title is *The Representative Significance of Form*,^{*} and it is just out. It fills a gap in the series which the author left deliberately in order to have opportunity for matured thought. Indeed, the volume not only is the second instead of the seventh in order but actually was substantially the first to be written. Here then Professor Raymond gives his readers his most thoroughly digested conclusions. He goes into deep waters, so deep that many will desert him, and others, who follow, will not wholly appreciate. Sometimes he is unfortunate in his style. There is nothing apparently difficult about it, but the frequent length of the sentences renders it by no means easy to be certain that one sees what the author means. Such themes need treatment in a style more lucid and crisp.

His purpose is to introduce into the conceptions of American artists and critics something of that balance which always characterizes the highest art, and to point out the practical recognition of art to religion on one hand and to science on the other, noting also the natural limitations of art involved in this twofold relationship. There is support for Christianity in this effort, he thinks, because it shows that all which is vital to practical religion can command acknowledgment and acceptance upon its own merits. This is no book for the young art student nor for any immature thinker. Indeed, we doubt if many ever will read it through. It covers too large a portion of the intellectual and moral universe. But it contains such wise and fine suggestions about form in poetry, painting, architecture, music, sculpture, etc., that many

^{*} G. P. Putnam's Sons. \$2.00.

will regard it as a sort of mine of intellectual treasures and will consult it often. They may not understand the whole of it. They may not even read the whole of it. But out of it they will gather a great deal that will stay by them and be of use.

If this volume and the series to which it belongs were less ambitious, they would be worth more to the world. They do not lack strong meat, but there are too many words for the substance. They cannot be fairly called obscure, yet the author's meaning often is not sharp and clean cut, so as to be grasped at once. They are not uninteresting, yet they by no means insist upon being read. They show great learning, long and careful reflection, sincere conviction, and an earnest wish to increase popular knowledge and for noble ends. But neither this volume nor any of the six others, so far as we now can recall them, serious and important contributions to art literature although they all are, is likely to make any deep, lasting impression except indirectly.

In the July Magazines

Is not this issue of the *Bibliotheca Sacra* its best thus far? Certainly it has not often been surpassed. The two portraits of President Finney and the fine papers on him and his relation to Oberlin theology, by Prof. A. T. Swing, and on Religion as a Personal Relation, by his present successor, Prof. H. C. King, direct attention fittingly to Oberlin and its work and influence. Ethics, sociology, Biblical criticism and hymnology receive discriminating discussion, and Captain J. N. Cross's article, Limiting Saloon Territory: the Minneapolis Plan, is worth not only careful reading but prolonged reflection. As the title indicates, the plan involves confining liquor saloons to a limited and clearly defined section of the city in the center of its business portion, thus purifying residential districts, insuring the prompt and easy police control of the saloon territory, and going far towards a solution of the liquor problem in large cities which perhaps is as satisfactory as any other yet suggested. Of course neither advanced Prohibitionists nor advocates of liberal license laws approve the scheme. But its successful operation for fifteen years shows that it is reasonable, practical and indorsed by all but extremists.

We always take up *The Forum* with gratification because it does not inflict upon the reader the annoyance of having to cut its leaves. This favorable disposition increases as the solid merit of its contents is appreciated afresh. Ex President D. Z. Sheffield's able paper, Chinese Civilization: the Ideal and the Actual, is peculiarly timely. It explains what is so difficult to be understood by citizens of other nations, the almost incredible fixedness of the ideas and institutions of the Chinese and the tremendous difficulty of making impressions upon them from the outside, whence, nevertheless, their most valuable help must come. Mr. C. A. Conant's first article, on The United States as a World Power, also should be weighed attentively. The variety of theme and ability of treatment throughout the number are commendable.

Ex-President Cleveland's second paper in *The Atlantic* on The Independence of the Executive handles its vital theme with characteristic directness and force, yet in a temperate, candid spirit. The Meditations of an Ex-School Committee Woman, by Martha B. Dunn, are amusing and also gravely suggestive. There is still plenty of room for improvement in our public school system. Read also Mr. J. D. Whelpley's paper on Cuba of Today and Tomorrow. It is enlightening. The hope of Cuba, the author wisely suggests, is not in the present generation but in the generation to come. "The new people of Cuba will make a new Cuba."

That is a capital article in the *New England Magazine* on Notable Trees about Boston, by Abbie F. Brown, and Mr. Carpenter's on

Provincetown and Mr. Golder's on The Rangeley Lakes are timely as they are enjoyable. Mr. Shelley's on Wren's finest parish church, St. Stephen's, Walbrook, in London, is equally attractive in its own way. *The Century*, *Harper's* and *The Cosmopolitan* give large space to light reading, diversified and entertaining, but the first named has articles, not to be overlooked, by W. M. Sloane about the late Miss Sarah Porter, of the famous girls' school at Farmington, Ct., and by Col. Carroll D. Wright on The Commercial Ascendancy of the United States; and the last an illustrated consideration, by A. H. Ford, of the question, Is Russia to Control All of Asia? He thinks that she means to and may succeed. But matters have altered greatly since he wrote and whether for Russia's advantage or hindrance remains uncertain. Hiphrah Hunt's Journey through the Inferno, Mr. Young's series of pictures, is grotesque and silly and is a blemish upon the usual excellency of the magazine.

If you are interested in the graver themes, do not overlook the *International Journal of Ethics*. The two contributions on The Treatment of Subject Races, by Mary A. M. Marks, of London, pointing out what we also should heed, that expansion unless accompanied by consolidation is apt to be ruinous, and on The New Psychology and the Moral Training of Children, making keen but kindly criticisms, specially deserve note.

The New Books

* * * In some cases, books announced in this department will be reviewed editorially later.

RELIGIOUS

THE PROBLEM OF FINAL DESTINY. By W. B. Brown, D. D. pp. 319. Thos. Whitaker. \$1.50.

THEOLOGY OF THE WESTMINSTER SYMBOLS. By E. D. Morris, D. D., LL. D. pp. 558. Chapman Press. Columbus, O.

HISTORY OF THE CHRISTIAN CHURCH. Vol. VIII. By J. F. Hirst, D. D. pp. 957. Eaton & Mains, New York. \$6.00.

BIOGRAPHY

AUTOBIOGRAPHY OF CHARLES H. SPURGEON. pp. 386. F. H. Revell Co. \$2.50.

The fourth and last volume. In the same popular and freely illustrated style as the others. Not a critical, judicial estimate of Mr. Spurgeon, but a glowing, graphic tribute by his wife and his private secretary. Will prove very interesting to a multitude of readers.

FICTION

THE SWORD OF THE KING. By Ronald Macdonald. pp. 349. Century Co. \$1.50.

A striking novel, by a son of George Macdonald. His first work. A creditable historical romance, abounding in romantic, and even brilliant, passages, and decidedly above average. A historical novel dealing with the entry of the Prince of Orange into England.

AT THE COURT OF THE KING. By G. H. Westley. pp. 283. L. C. Page & Co. \$1.25. Short stories of France. Vivacious and entertaining.

HILDA WADE. By Grant Allen. pp. 383. G. P. Putnam's Sons. \$1.50.

A spirited narrative of the unveiling of a crime and the clearing of a stained name. Unusually readable.

THE BANKER AND THE BEAR. By H. K. Webster. pp. 351. Macmillan Co. \$1.50.

An account of corner in lard in the New York stock market, with a pleasant love story interwoven. Exceptionally able in depicting character.

EDUCATION

NORTH AMERICA. By R. S. Tarr and F. M. McMurry, Ph. D. pp. 469. Macmillan Co. 75 cents.

Somewhat novel in plan, and including several special features. Admirably gotten up, and in all respects superior to most geographies.

DIX CONTEST MODERN. Edited by H. A. Potter. pp. 95. Ginn & Co. 50 cents. Readable and helpful as a text-book. But the introduction of the English adaptations may be objected to as a needless aid.

THE CHRIST OF CYNEWULF. Translated by C. H. Whitman. pp. 62. Ginn & Co. A fine prose rendering of one of the most

spiritual and beautiful of early English poems.

SALLUST'S CATALINE. Edited by Prof. C. G. Herberstein. pp. 192. S. H. Sanborn & Co. Substantially an adaptation of Director J. H. Schmalz's third edition for American use. It is well done.

MISCELLANEOUS

WORK AND PLAY. By Pres. J. E. Bradley. pp. 208. Pilgrim Press, Boston.

Terse, practical, wise and in every sense admirable talks with young people.

EUROPEAN TRAVEL FOR WOMEN. By Mary C. Jones. pp. 301. Macmillan Co. \$1.00.

An excellent little volume of practical suggestions. One of the best.

UNCLE SAM ABROAD. By C. J. Newman. pp. 238. Rand, McNally & Co.

A serio-comic study of our State Department, and our diplomatic and consular services. Shrewd and suggestive. But its illustrations are inferior.

Notes

Ruskin's works entire are about to appear in French.

Strange to say, the late R. D. Blackmore preferred *The Maid of Sker* to his much more popular novel, *Lorna Doone*.

A Scotchman has just asserted that Omar Khayyam is a myth, and the Rubaiyat probably a fifteenth century forgery.

It seems that the late Edward Bellamy left a romantic historical novel, *The Duke of Stockbridge*, which is about to be published.

Mark Twain recently appeared before the select committee of the British House of Lords in a hearing on the Copyright Bill, and afforded them much amusement.

Sir Walter Besant is writing a book about East London similar in character to those which he already has written about Westminster, the City and South London.

A copy of the first folio edition of Shakespeare is reported to have been discovered in an obscure Yorkshire village, in the heart of the Brontë country, in a recently sold private library.

Admirers of the canine hero of *Bob, Son of Battle*, that unique and still exceedingly popular novel, will be glad to learn that the latest edition has a portrait of him on the front cover.

The late Miss Lucretia P. Hale had a peculiarly genial and amusing way of putting things, and will long be remembered, even by those who knew her only through her books. Her *Peterkin Papers* probably was her best known work.

The *Bookman*, among several instances of mistakes made in titles by persons calling for books at public libraries, mentions this one, which certainly deserves notice. *The Heavenly Twins* was the book in mind, but the inquirer asked for *Two of a Kind*.

The *Critic* says that Major Pond has engaged Mr. Winston Spencer Churchill to lecture next winter in this country, and intends to get his American namesake and fellow-author, Mr. Winston Churchill, to introduce him at his first appearance before an American audience.

Harper's Weekly for June 30 is of special value to all interested in the recent Republican Convention and its nominations. There is a good portrait of President McKinley and a better one of Governor Roosevelt, as well as several views of the convention in session. *Harper's Weekly* seems to have taken definitely the Republican side in this campaign, and its influence will be powerful.

The famous song "Dixie," commonly supposed to have been a Southern production composed during, and under the inspiration of, the Civil War, really was written in New York. *The Critic* states, in the spring of 1859 by Mr. Daniel D. Emmett. It was sung widely throughout the North by traveling minstrels during the interval before the war. Later

the Southerners adopted it, probably getting it from Northern soldiers.

Many of the once well-known Beadle Dime Novels were written by Mr. Edward S. Ellis. Some were translated into other languages and the series sold by hundreds of thousands. For a long time they were of fairly good quality, although somewhat sensational, and quite as good as much of the current juvenile literature of the present day. But in the end, and after Mr. Ellis had ceased to write them, the quality declined. Many of our readers will recall the series.

Estimates of Men

LORD ROBERTS

To me his face suggests the front of a granite mountain, seamed, lined, battered by storm, strain and racking change. It records acquaintance with every trial to which mortals are put, all suffered in the solitude of undivided responsibility. Care, worry, sickness, danger, unceasing reflection, all had left their marks there, yet all were written across a gentle, sympathetic countenance, never gay or merry, yet seldom stern and wholly ignorant of passion. I have known many great faces, but that of Lord Roberts is a face apart. I fancy that, in the minds of their worshippers, some of the soberer gods of the old mythologists had faces like his. . . . Lord Roberts never smokes tobacco, and with drink he has little to do. A glass of wine with two of the three meals suffices for him. He preaches temperance to his soldiers, and they all know that he shows no patience with those who drink to excess. He presides at meetings of the Army Temperance Association, and extols sobriety. . . . He has never been known to use an oath, and, indeed, there must be comparatively few men whose religion influences them so deeply as does his in every affair of life.—*Julian Ralph*.

PROFESSOR PARK

To understand Edwards A. Park's vast, unshakable hold upon the religious thinking and the mental virility of his century, it is needful to take account of him as he was in the splendid, long-continued prime of his great manhood. Then he was distinctly a progressive theologian. Then he was the leader and the inspirer of that liberal element in the Trinitarian Congregationalism of his day which held that fidelity to the faith of the fathers required the following of the example of the fathers in refusing to accept any dogma as final on merely ancient authority, and in asserting the right and the duty of every ordained teacher in the church and in the schools of the church to call no man master save Christ only.—*Boston Advertiser*.

One who perhaps had influenced more lives in his particular denomination than any other man of this century.—*Boston Transcript*.

As a teacher Professor Park stirred all his pupils to think upon theology, to debate and to read widely. He was always both clear and dogmatic. In controversy he was adroit and persistent, and usually tried to arrange things so that he could have the last word. In his character as a controversialist there was a touch of vindictiveness, but his emotional nature was very intense; he loved the men who agreed with him, and dropped them when they differed from him. The great debate which he held with Dr. Hodge of Princeton was his first extraordinary struggle. It was Greek meeting Greek. It might stir up coals that have been covered with ashes for a long time to say that Dr. Hodge was no match for him in the use of the short sword. It might be uncharitable to say that he debated for victory, to silence the enemy, rather than to reach the truth or set it forth, but sometimes there was that aspect.—*New York Christian Advocate*.

Life is in itself the destroyer of death, as light is the destroyer of darkness.—*Trumbull*.

Snap-shots of the Cuban Teachers in Cambridge

A visit to Memorial Hall to see 500 Harvard students at dinner is one of the opportunities offered the visitor at Cambridge during term time. It is, doubtless, this fact which suggests to many the possibility of seeing the Cuban women under the same conditions, but none are allowed to enter except those who wear a certain little round pin. The Cubans are not on exhibition to a curious public.

To those who possess the open sesame the scene within the hall is a novel one. The tables are surrounded, not by a crowd of uproarious, hurrying men, whose one object seems to be to get away as soon as possible, but by groups of vivacious, black-eyed women, chattering away more like a lot of happy schoolgirls than teachers. Many of them, indeed, are hardly more than girls, while there are also a few white-haired gentlewomen, wearing lace mantillas and carrying themselves with gentle dignity and precision. The greater number wear American costume, noticeable only from a fondness for bright colors both in gowns and hats. It is, in fact, their aim to be as American as possible, and the day of their arrival an astonished clerk in one of the large dry goods stores sold a party of them eighteen pairs of kid gloves and eighteen veils.

These women come from all over Cuba—some from the cities, others from far back among the mountains, from little towns so remote that it took two weeks for a letter from Mr. Frye to reach them and two more for a reply to come back. They came down to the coast, bringing their clothes in bags, and packed them in trunks provided there. The same determination and energy which has won praise for those in charge has been shown by the teachers themselves. They have given their support and active co-operation in all possible ways. Some one expressed surprise at the cheerful content with which they bore the necessary discomforts and hardships of the journey. "It's because they are such magnificent women!" exclaimed Mr. Frye, enthusiastically. Their devotion to Mr. Frye is intense. They crowd about him whenever he is in sight, some content merely to grasp his hand, others pouring valuable confidences into his attentive ear, and on the slightest provocation men and women unite in shouts of "Viva, Mr. Frye!"

Breakfast is served in the houses where the teachers lodge, but luncheon and dinner are served for the women in Memorial Hall and for the men in Randall Hall. The tables are

numbered on large pasteboard cards and each person is assigned to a certain table. At the end sits the "chaperon," an American woman who can speak Spanish and who has general charge. To her each turns in time of trouble. She acts as interpreter to the waiter: "The woman with pink on her hat wants cold milk; the other does not care for anything more." The waiters are the same ones who serve the students in the winter. They have consented to remain at a lower salary than they could obtain elsewhere, and their interest and good-nature are unbounded. "Will you have some coffee?" inquires one. A puzzled look is his only reply. "Café," he hazards, and is answered by the affirmative gesture which is common to all nationalities.

There has been no attempt to adapt the food to the habits of the visitors, and at first it was feared that some of them might suffer in consequence. On the contrary, they are delighted with American food as set forth at Memorial Hall. Fourth of July the bill of fare for luncheon was: boiled Frankforts, mashed potatoes, salt cod, ham, hardtack, bread and butter, vanilla eclair, tea, coffee and milk, and each article appeared a delightful surprise to them. One woman was especially pleased with the hardtack, and declared her intention of taking some back to Cuba with her. It was another teacher who a few days ago was found purchasing a crate of plums which she intended to divide among her friends in Cuba when she should return six weeks later. After the dessert was finished, the waiters passed wooden toothpicks, which at most tables were politely accepted, but at one were refused by all and suspicious glances were cast at the waiter. The teacher sitting next to the chaperon explained that they had heard on the Sedgewick that Americans did not use toothpicks at the table and they wished to do the right thing. There was a good deal of talk about what had been done and what was to be done. In the afternoon a wreath was to be hung on the memorial stone under the Washington Elm, and some were troubled that they had no black dress to wear as they would have done on such an occasion in Cuba, and were much relieved to learn that according to American etiquette it was unnecessary. Their general feeling toward their entertainers is summed up in the words of one woman, "I had never hoped to meet any one so kind as the American people until I got to heaven."

If one has seen the teachers only at meal-time, on the streets or at the social events which they enjoy, there comes a fear that the

expedition is regarded by the majority as a long continued picnic rather than an opportunity for educational instruction. A visit to a few of the classes will effectually lay this doubt. The same eager interest which the Cubans have shown in sight-seeing is noticeable in the classroom.

Thursday morning, July 5, a general meeting or, as they call it, "Junta" was held in Sanders Theater, where President Elliot explained briefly the work to be done. The instruction is in three branches, English, history and natural science. The English classes contain from thirty-five to forty members each and meet twice a day, making it possible to cover a good deal of ground during the six weeks. The history is that of the Spanish colonies in North and South America, and the lectures are delivered by Mr. Gaspard de Caligny. The science is physical geography. Lectures on the subject are delivered in the morning, and in the afternoon excursions to places about give opportunity for practical illustration. About 250 go on an excursion in charge of guides. Visits have been planned to Medford, Waverley and other points of interest, also three excursions to industrial establishments. The instruction is in Spanish or English as seems most practical, and the text-books are English. After a short time there will be a rearrangement of classes, and an attempt to grade the students according to their progress. To those who can speak English the regular Harvard Summer School is open.

President Elliot's choice of Mrs. Alice Gordon Gulick as general supervisor of all that pertains especially to the women has already shown itself to be a happy one. Her long connection with the A. B. C. F. M. school at San Sebastian peculiarly fits her for the position of friend and guide to these Spanish-speaking people. Soon after their arrival the Cuban women were assembled in Sanders Theater, where Mrs. Gulick at President Elliot's request made a short address in Spanish, welcoming the new comers and also giving them practical advice concerning some of the details of their daily life here. The few words spoken in their own tongue made the strangers feel at home and were the beginning of a close personal acquaintance between Mrs. Gulick and the teachers. Professor Palmer's home, where she is living with her son and daughter, has become a social influence through its informal teas and receptions and also a home center where the women come for advice and assistance.

M. A. H.

The Congregationalist's Indian Famine Relief Fund

Send all contributions to Frank H. Wiggin, Treasurer American Board, 14 Beacon Street, Boston, marking them "For The Congregationalist's Indian Famine Relief Fund."

Thro' the <i>Christian</i> , Boston, 348.	Union Ch., Kensee, Tenn., 8.77	Belleville Ave. Cong. Ch., Add'l., Newark, N. J., 8.50	Lloyd Mifflin, Columbia, Pa., 88.
Individual contributions, North Cong. Ch., St. Johnsbury, Vt., 40.	Harvard S. S., Add'l., Brookline, 5.	Intermediate C. E. Soc., Aurora, Mo., 2.	Franklin St. Ch., Manchester, N. H., 112.43
Prim. Class, North Cong. Ch., St. Johnsbury, Vt., 2.	Mrs. Geo. Way, Pilgrim Cong. Ch., Pomona, Cal., 5.	Woman's Miss. Soc., DeWitt Memo-rial Ch., New York city, 10.	Nellie E. Harris and Julia P. Laughlin, Lower Waterford, Vt., 10.
University Cong. Ch., Add'l., Seattle, Wash., 5.50	Mrs. T. W. Otis, Prescott, Ariz., 5.	Mission Workers, Wakefield, 2.	Woman's Miss. Soc., First Cong. Ch., Mancelona, Mich., 54.10
1st Cong. Ch., Minneapolis, Minn., 21.41	King's Daughters, Cong. Ch., Broad Brook, Ct., 10.	S. A. D. Smith, 1.	Wm. Fielding, Auburn, Me., 1.
Cong. Ch., Add'l., Grass Valley, 31.	Golden Rule Mission, North Cong. Ch., Lynn, 3.28	X. F. Farnham, N. H., 1.	Chinese S. S., 2d Ch., Dorchester, 2.
Students Wellesley Coll., Wellesley, 51.	C. E. Soc., Scotland, 2.53	Wesley's Children, Portsmouth, N. H., 39	Woman's Aux. of Cong. Ch., Maplewood, 5.
Friend, 5.	Cong. Soc., Freetown, 5.60	Bethany Cong. S. S., Add'l., Norwalk, Cal., 50	W. L. D. Johnson, Worcester, 12.
Friends, Prague, Austria, by Rev. A. W. Clark, D. D., 50.45	C. E. Soc., Memorial Ch., Atlantic, 5.	Mrs. A. M. Morrison's S. S. Class, Brunswick, Me., 2.	Adeline G. Head, Milford, 5.
J. H. Merrill and Daughter, Des Moines, Ia., 10.	Friends, New York city, through Rev. J. E. Abbott, 6.	E. W. Peck, Deansboro, N. Y., 1.	Friend, Waukegan, 2.
A Young Man, Grand Rapids, Mich., 5.	Cong. Ch., W. Bradford, Vt., 10.	Griswold, Wm., Hartford, Ct., 1.	T. P. S. E. Johnson, Hill, Tenn., 5.
Two Friends, three 1st Cong. Ch., Owatonna, Minn., 2.	Cong. Chs., Lansing, Mich., 12.30	John V. Evans, Utica, N. Y., 10.	W. M. Standley, N. Scholte, 1.
Friend, Fall River, 50.	8th Ch., Springfield, 152.02	Cong. S. S., Brunswick, Me., 15.	A Pilgrim, Nasbush, N. H., 1.
Dr. & Mrs. L. S. Brooks, Spiegel, 5.	Thro' the <i>Advocate</i> , Chicago, Ill., 436.72	Cong. Ch., Add'l., Mt. Sinai, N. Y., 50	Isaac Bridgeman, Northampton, 1.
Member South. Ch., Concord, N. H., 3.	Winslow's <i>Sympathy</i> , Add'l., Taunton, 5.51	Cong. Ch., Etna, Col., 5.	Prim. Dept., Cong. S. S., Northboro, 3.82
C. E. Soc., Cong. Ch., Spencerport, N. Y., 1.26	Cong. Ch., Add'l., Gloversville, N. Y., 15.50	Mrs. E. P. Barbour, Ansonia, Ct., 2.50	Friend, Newtonville, 3.
Olivet Jun. C. E. Soc., Springfield, 2.	Union Cong. S. S., N. R. Add'l., 12.	1st Ch. & S. S., Add'l., Easthampton, 4.	Mrs. Melissa L. Calhoun, Woodville, Ct., 3.
Miss Miller's S. S. Class, 1st Cong. Ch., Detroit, Mich., 10.	Carthage, 10.	(\$6.36 from class of 12-year old girls) 14	W. L. D. Johnson, Terrell, Tex., .50
Friend Sisters, Sioux City, Ia., 1.	Good Cheer, Vernon Cong. Ch., Los Angeles, Cal., 6.50	Member Cong. Ch., Albany, N. Y., 2.	Tabernacle Welsh Cong. Ch., Scranton, Pa., 8.77
Friend, Boston, 1.	Friend, San Francisco, 51.	Cong. Ch., New Lebanon, N. H., 14.	A Tenth, Amherst, 1.
C. E. Soc., M. P. h., Spring Valley, O., 12.25	Mt. Daniel, Wellesley, 50.	1st Cong. Ch., New Haven, Mich., 1.50	Cong. Ch., Poquonock, Ct., 10.40
Whatsoever Band, Central Cong. Ch., Chelmsford, 5.	C. E. Soc., Harvard Cong. Ch., Dorchester, 3.	Cong. Ch., Add'l., N. Falmouth, 11.58	Y. P. S. C. E. of First Cong. Ch., Ashburnham, 5.
1st Cong. Ch., Bakersfield, Cal., 6.41	Rev. and Mrs. A. H. Smith, Tientai, China, 25.	Miss E. D., Detroit, Mich., 1.	M. L. L. Worcester, 10.
C. E. Soc., Bakersfield, Cal., 6.84	Friend, Gien's Falls, N. Y., 5.	Center St. Cong. Ch., Machias, Me., 5.	Cong. S. S., Garland, Me., 10.
Widow's Mite, Morristown, N. J., 6.	C. E. Soc., Pilgrim Cong. Ch., Cambridgeport, 68.40	4th of July Money, 5.	Mc. Pleasant S. S., Jamestown, N. D., 4.05
Plymouth Ch., Add'l., South Wm., 64.	Friend, Lyons, 1.	Nashua, N. H., 50	Friend, Boston, 2.
Woman's Miss. Soc., Jewett City, Ct., 5.	Mrs. Latimer, 1.	Mr. and Mrs. W. P. Elkins, Manchester, N. H., 1.50	First Cong. Ch., Add'l., Minneapolis, Minn., 1.25
From Five, Berlin, Vt., 7.	St. Mark's Episcopal Mission, Rochester, 20.	Mrs. Marcus Wood's S. S. Class, Danielson, Ut., 2.	Total, \$11,814.88
Grinnell, Io., Add'l., by H. E. Edison, 80.	Benj. Wyche, Univ. of Texas, Austin, thro' the <i>Outlook</i> , 5.	Friend Cong. Ch., Lymne, N. H., 5.	Previously Acknowledged, 108,726.98
Jun. C. E. Soc., 1st Cong. Ch., Niagara Falls, N. Y., 7.50		Sunshine Band, Southampton, 5.	
Cong. Ch., Belle Plaine, Io., 24.25		Cong. Ch., Hudson, N. H., 5.	
By A. C. Huston, Polk City, Io., 5.		S. A. M., New York city, 5.	
Children in Chapel S. S., Bangor, Me., 1.50		Star Light Group, Scotland, 1.	Grand Total, \$110,541.86

Thought and Life in New Hampshire Churches

Consulting State Editors: Rev. Messrs. S. L. Gerould, D. D., Hollis; Cyrus Richardson, D. D., Nashua; W. L. Anderson, Exeter; N. F. Carter, Concord; and W. F. Cooley, Littleton

Our Resources New Hampshire is fast becoming a great summer boarding place. The statistics in regard to it for last summer, recently published by our bureau of labor, are something stupendous. Returns have been received from 204 towns, showing that, besides the many hotels and boarding houses, 1,600 families accommodated boarders, while over 20,000 persons occupied rented cottages. Of the state's guests upwards of 95,000 remained less than a week, and over 58,000 more than a week. The cash received for board and rent amounted to \$4,947,935. Such figures convey an idea of the summer opportunities and problems for both visitors and residents.

Another Homeward Call Governor Rollins has issued his second Old Home Week proclamation. The festival will be held Aug. 11-18. It promises to become an established institution. Such a celebration develops a commendable local pride in the character and achievements of those whose life elsewhere honors the place of their birth. Valuable contributions are made to commemorative and historical literature. Substantial benefit accrues from the erection and endowment of libraries, from village improvement, and from the repurchasing of old homesteads and farms. Such, at least, is the hope, and the proclamation affirms that results already apparent justify these expectations. This unique method of stimulating a local and state spirit should have the hearty support which it deserves. Old Home Week can draw from a Niagara of sentiment hitherto allowed to run to waste.

Rural Theology *

BY REV. W. L. ANDERSON

An adequate discussion of rural theology would pass in review the New England theologians who were pastors of country churches, theological teachers living in villages, or writers addressing a rural constituency. That brilliant chapter in the history of the human mind suggests an affinity between life in the country and theology.

The country favors the habit of reflection. Jonathan Edwards wrought out many of his trains of thought under the open sky. On long, solitary rides he found it necessary to provide artificial aids to memory. He was accustomed to pin to his coat scraps of paper, with which were associated particular lines of reflection which he desired to recall. From a ride of several days he would return well covered with the evidences of his thinking, and going to his study he would remove the bits of paper in the proper order and commit to writing what had taken shape in his solitary musing. The country minister still enjoys some degree of this solitude. He takes long drives and walks. The farmer has like opportunity when following the plow or sowing his field. Much of his work becomes automatic, stillness tempts to thought, nature lures to meditation by a thousand symbols, the mind is free for its favorite trains of reflection. Without conscious purpose many a man works out his solution of life's problems—the undertow flowing toward the deep sea.

The tendency in the country is toward systems of thought, although other influences are

so powerful that this is not always easily discerned. As everywhere, suggestive, practical and interesting sermons are welcomed. In the country, as in the city, the preacher who sets his note book to catch the driftwood on the literary stream is more richly equipped for acceptable service than one who resolutely enters the forest and with his own ax cuts down the living tree. Popular impatience with doctrine is lawless as the wind, and the sound of it is in all the land. But, when all is said, rural congregations believe in a plan of redemption and are not satisfied with atomistic piety. The traditional systems, modified and adapted, live on in the faith of a reflecting people.

Another influence tending to the same result is the study of the Bible, which survives in the country in helpful forms scarcely paralleled in the city. Family prayers are somewhat more common in country households. The adult classes in the Sunday school are larger relatively in country churches. These Bible classes, still for the most part in bondage to literalism, are an effective medium for the transmission of a conservative theology. It is possible, however, that the vital and practical interest in Biblical criticism will develop earliest in such circles as these, since the prevalent indifference to system and the general neglect of the Bible among people at certain stages of modern culture leave no ground for interest in the conclusions of criticism. The difficulties of the Old Testament are nowhere felt more profoundly than in the Bible classes of rural Sunday schools; and the critical interpretation, presented with judgment, is not likely to be treated as mere meddlesome pedantry or as a hostile device of skepticism.

Country people are shielded from ephemeral literature. They cannot escape it wholly, but the deluge that overwhelms cities is kept back by poverty and indifference. Where libraries exist books are purchased from standard lists known to all persons of intelligence, and are drawn for use under the influence of these dominant names of literature. The tendency to solid reading in somewhat systematic courses favors theological thinking that falls into order and method; and the exclusion of great portions of popular literature saves the people from many fads and, above all, from the habit of fads.

Conservative as are the country churches, there are many influences of another character. Almost all young ministers serve for a time in the country. Their fresh conceptions, reached under the advanced teaching of the seminaries, is a powerful leaven. Rarely do they meet theological antagonism. A thoughtful congregation assimilates what is good and relishes what it cannot assimilate. Young ministers owe a great debt of gratitude to the churches that hear their heresies with patience, and the churches are under the deepest obligation to the young men who keep their thinking fresh and modern.

And it must not be forgotten that in these times there are innumerable bonds of connection between the most isolated country church and the greater movements of the world. In every community there are persons who have close associations with cities, families represented by absent members in the higher educational and literary circles, men and women who by travel and reading keep abreast of the age.

And even isolation favors a variety of free theological development. The country is full of speculative cranks. Some of them are in the churches, more are outside. In the city contact with the multifarious forms of thought corrects error, unless it is strong enough to gain a following and propagate itself through

masses. In the country original genius finds its own path. Frequently, too, an inadequate education serves only to open the door for erratic thinking. There is thus the impact of thought upon rival thought, and truth being a great interest of many minds, the intellectual life is brightened by friendly controversy, and the little world finds within its borders the chief things which make the great world interesting.

The theology of the country church will not answer to this account in every instance. The attempt is to show what is its normal character. It takes shape in quiet meditation. It retains the lines of a body of divinity. It is molded by love for the Bible, which must ultimately afford hospitality to modern methods. It is inspired by the great standards of the intellectual life, being sheltered from the literary enthusiasm of the hour. It is open to liberal suggestion, derived from stimulating personal contact with the larger life of the world. It is alive with interesting local controversy.

Rural theology, then, has peculiar interest and is worthy of great respect. It is possible that the country church will add to its other services the saving of theology in times when the popular repugnance for doctrine threatens its dissolution. The theological seminaries may continue to look with confidence to the country churches for an interested constituency. Here, at least, will be a permanent demand for an educated ministry.

Merrimack County Pulpits

There is an unusual number of vacancies in these churches, though most are of recent occurrence. London, Franklin, Wilmot, Dunbarton, Henniker and South Church, Concord, are looking for leaders. One or two have them in prospect. The others are still seeking. While there are enough ministers who would be glad to occupy the respective fields, "many men of many minds" thrust obstacles in the way of speedy choice. The financial question in some cases requires delay.

After supplying a year on his second pastorate at Andover and East Andover, Rev. T. J. Lewis was installed pastor, July 10. The church at Penacook, which has been vacant for nearly a year, has at last been filled by the choice of Mr. J. H. Whiteley of Yale Seminary, who is to be ordained as pastor, July 18, Rev. G. H. Reed preaching the sermon. Rev. W. S. A. Miller of Hooksett is enjoying a three months' vacation in the West. Rev. E. J. Aiken of the New Hampshire Bible Society and his wife sailed from New York last Saturday for a two months' tour through Europe.

C.

Vacancies by Death

By the recent death of Deacon Horace Childs at the age of ninety-two Henniker has lost its oldest member. A deacon for forty-five years, he had been one of the church's most liberal supporters and greatly interested in its prosperity. He was a native of the town and for many years a successful builder of bridges. He will be long remembered and greatly missed in church and community.

Pittsfield has recently been called to mourn a valuable and worthy member, Mr. Ellery B. Ring, aged fifty. He had served as Sunday school superintendent, on the prudential committee, and was parish treasurer for twenty years. He possessed a broad and forgiving spirit, and endured with Christian fortitude the sufferings of his last illness.

Central Church, Derry, has lost a prominent member and generous supporter by the recent

* Fifth article in the series on The Country Church.

death of Harvey P. Hood at the age of seventy-seven. The town also is bereft of one of its most highly respected citizens. He was for many years a bank director, and had represented the town in the legislature. A recent gift to the church was \$500 for fitting up rooms in Association Hall.

The church at Hebron has also been deeply bereaved by the death of Mrs. Susan P. Kimball at the age of eighty-three. She had been a member forty-three years, winning the high respect of those who knew her best, and was deemed an ideal Christian mother.

Her Native Ministry

It has often been said that New Hampshire is a good state from which to emigrate, thereby intimating that on account of the rugged soil this is not so good a state for lifelong residence. However true this may be, she certainly furnishes sufficient summer attractions to bring to her majestic hills and peaceful valleys thousands of visitors year by year to breathe her cool, invigorating airs and enjoy her matchless lake and mountain scenery. But better than all, she has shown herself a peer in raising men who have done much in molding states and institutions and made themselves famous in the eyes of the world. Daniel Webster, John A. Dix, William Pitt Fessenden, Henry Wilson, John P. Hale, Horace Greeley, John D. Philbrick, Salmon P. Chase, not to mention others—lawyers, statesmen, journalists and educators—have left memorials of their greatness more enduring than marble or bronze.

But these are not all. We wish to call attention to the noble class of men whom she has nurtured and trained to fill the churches, not alone within her own borders but in other states and nations, with devoted ministers who have been and are now doing faithful and efficient work in promoting the intellectual, moral and spiritual welfare of their respective parishes. It occurred to me nearly thirty years ago to look up the matter. The result of this research gives the names and most of the statistical facts of more than 2,300 ministers of different denominations born within her borders, but very few of whom, so far as ascertained, have ever brought a stain upon the profession.

A few facts concerning these may be instructive. Denominationally, Congregationalists lead with 829, or more than a third of the whole. Methodists follow with 385, Free Baptists with 382, Baptists 262, Presbyterians 115, Christians 94, Universalists 89, Episcopalian 83, Unitarians 69, Advents 36, Roman Catholics 19, Friends 10, Mormons 8, and Lutherans, Moravians, Reformed Dutch, United Brethren, Union and Free Religionist, one each. The denomination of 29 has not been ascertained. The above figures may be slightly changed on final revision. More than 1,500 have already finished their work and gone to their reward.

Only three have been found who were born prior to 1700, Rev. John Cotton, born May 18, 1658, at Hampton, heading the list. In the decades between 1790 and 1870 the proportion of those who became ministers is as one to 520, 500, 487, 945, 1,260, 1,914, 3,103, 6,996 of the population, according to the census of the respective decades. A careful study of these figures might be suggestive as to the causes which have led to manifest decline in the ratio of numbers. Since 1870 the future must decide the figures.

When all the facts appear much light will be thrown upon the various aspects of the religious history of the state. A map showing the sections where the different denominations had a predominating influence as indicated by the aggregation of births would also prove an interesting and illuminating object lesson.

In respect to her native ministry, the number in proportion to population and their character, we doubt if any other state can make a better showing.

N. F. C.

Dedication at Franklin

Creighton Hall, the new building of the plant of the Orphans' Home at Franklin, N. H., made possible by the generous bequest of the late Susan E. W. Creighton of Newmarket, was formally dedicated with appropriate ceremony June 21, in connection with the annual meeting. Hon. John Kimball, president, gave the address, an original poem by Rev. J. W. Adams was read and a statement of the present condition of the home made by Rev. James Noyes, superintendent, who resigns after twelve years of faithful and efficient service. The building is 60 by 40 feet, three stories high, fitted with all modern conveniences, and will accommodate 125 children. The home at present shelters 106. During the thirty years of its existence it has proved a great blessing to many and strongly entrenched itself in the affections of a generous public, as is shown by many benefactions. The gathering included many of the state's philanthropists and charitable workers.

Mt. Holyoke Women on Pilgrimage

The New Hampshire Mt. Holyoke Alumnae Association recently held an interesting annual meeting on historic ground in Derry. They visited places associated not only with Mary Lyon, but also with Lafayette, who was there in 1827. The building of Adams Academy, in which Miss Lyon taught, still stands. Their reception was in the same room in which the citizens so long ago received Lafayette. Many members of the Boston alumnae, including Mrs. Galick of Spain, were present.

R.

Clubs

The Pascataqua Club held its summer meeting at Rye Beach with dinner at the Farragut. The attendance of members and invited guests was large. A witty and effective address on Religion and Patriotism, by Dr. William A. Bartlett of Lowell, Mass., was the oratorical feature of the day. Dr. Bartlett illustrated his theme by an extended discussion of the religious life of Lincoln.

The Ashuelot Club held its last regular meeting at Wheelock Park, June 19. It was made a Bunker Hill day, the national colors were displayed, picnic refreshments served, and a patriotic address was given by Dr. W. T. McElveen of Boston entitled A Little Thread of Blue. Rev. G. H. DeBevoise mentioned the roll of survivors of the battle seventy-five years ago.

Among the Churches

HOLLIS.—The Y. P. S. C. E. has just given its annual reception to all in town who are seventy years old and over. This has come to be a red letter day in the eyes of many, to which they look forward with keen delight for months. Though the day was excessively warm and thunder showers were in the air, thirty-four of these aged ones were present, to whom a bountiful supper and words of appreciation were given.

NASHUA—*Pilgrim*. Nearly \$600 have been spent recently in improvements, which include regilding the clock faces and a new coat of paint on the parsonage.

HANCOCK.—As a memorial to the late Mrs. Elizabeth Hayward the church has received an individual communion service, the gift of her son-in-law, Mr. Warner Clark Goodhue.

The movement made some time ago looking to the establishment of a R. R. Y. M. C. A. at Woodsville has resulted successfully. Measures have been taken to perfect the organization, and it is expected that it will soon be in active operation.

To choose a college president primarily because he is a good promoter, with the "nerve" and the ingenuity of the insurance solicitor or the subscription book agent, is a crime against education. And for a board of trustees, composed largely of those "hard-headed" business men whose daily work makes them ex-

perts in raising money, to sit idly in their board meetings and direct the president to increase the endowment, while they scarcely lift a hand to do their share, is comparable to only one other spectacle: the conduct of the church trustees who expect their pastor to "fill the pews," and all with one accord stay at home on Sunday evenings.—*The Standard*.

For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 21-28. The Needy at Our Doors. Luke 16: 19-31.

The awakening of a soul to the meaning of life is measured in a large degree by its discovery of human need. A little six-year-old came home from a trip down town and reported one phase of her experience in this wise: "O, mamma, I saw such a poor little cripple down town. He looked so cold and hungry, and he was begging from the people who passed by—and, mamma, I was so sorry for him—and, and—it isn't any of our business, is it, mamma?" In this case the little girl's first realization of the world of woe was not matched by a sense of obligation to do what she could to lessen it. That is a matter of growth and education. As we go on in life and perhaps experience sorrow and disappointment ourselves, we are likely, if we yield to the discipline of our Heavenly Father, to grow more sympathetic until at times it seems to us as if the need of the world is so great and clamorous that it is impossible for us to do anything worth while in alleviating it.

Our topic comes to our aid in just such moods of dejection. The teaching of this Scripture is that we are responsible only for the need that is at our own door—the need which it lies within our power to supply. If every benevolently disposed person responded to that need, it would make a mighty difference as respects suffering mankind in general. God means to have us see first of all the specific cases that lie close to our daily pathway that we cannot possibly overlook, that in his providence are as much a part of the program of the day as our meals or our social appointments. The shamefulness of Dives's treatment of Lazarus was that the latter had lain day after day right at his very feet. And the things that will rise up to reproach us by and by are not our failures to do something in a far-off field of suffering, but to reach out the hand that is wanted by our nearest neighbor.

Nevertheless, we must remember that in these days of swift steamships and ocean cables the expression "at our door" must not be construed too literally. The providence of God seems to be bringing the very ends of the earth, as it were, to our door, so that their want and misery are brought into close view and the obligation thrust upon us of ministering to them. Here, again, we are not held responsible for it all, but when some simple, direct means of rescue, like an Indian Famine Relief Fund, like a kindness to visiting Cubans, like an opportunity to clothe and educate an Armenian orphan, or to help furnish a reading-room in Alaska, presents itself we must expand our thought of neighborliness and of nearness sufficiently to cover the unexpected way of helping our fellowmen.

We ought to acquire, too, as we go on, the wisdom to discern the finer needs of our neighbors, needs which they themselves will perhaps hardly own to themselves, much less describe to us, but which are, after all, the deepest, the most persistent needs of humanity. O that God would give us the discerning mind, which detects the spiritual hunger and thirst of our fellowmen, their yearning for some tactful word of sympathy, of appreciation, of counsel, of warning, of cheer, which it lies in our power to give.

Life and Work of the Churches

Pointers

For other "points" look under the caption "Suggestive Features."

The graceful attention shown by a New Hampshire Endeavor Society to the septuagenarians in town deserves imitation.

The summer problem of the church which has to compete with the picnic resort is sympathetically outlined by our mysterious friend, Xesse Htron.

Mr. Anderson's able and appreciative paper on Rural Theology in our New Hampshire Department will enhance the attractiveness of a country pastorate for thoughtful minds.

To prepare the way for the gospel by making the rough places plain and the hot places cool, that it may have at least as good a chance as is given business and amusements, is not an unworthy ambition. Enterprising churches with this John the Baptist spirit will find many helpful suggestions in Mr. Patton's timely article on page 44. In this connection, a recent suggestion in the *Church Economist* is of interest, that churches be built with flat roofs, to provide for open air services on summer evenings.

Last Sunday in the Boston Churches

Most of the Boston pastors occupied their own pulpits last Sunday, in many cases for the last time before vacation. Dr. W. E. Barton, now of Oak Park, Chicago, preached in his former pulpit at Shawmut a timely sermon, emphasizing the continued guidance of God's Spirit in the changing relations of nations. At Park Street the pulpit was occupied in the evening by Rev. E. H. Rudd, Dr. Parkhurst's assistant at Madison Square Church, New York. Rev. J. L. Kilbon preached at Village Church, Dorchester.

Several of the Cuban teachers, in care of Señor Tamayo, attended Tremont Temple and listened to a graceful little speech in Spanish by Rev. Horace Barnes, a former assistant pastor at the Temple, who has also been engaged in relief work in Cuba. He emphasized the ministrations of this church to our transient population, and extended to the Cubans a cordial invitation to worship there.

By Shore and Meadow in Essex North

Ipswich First Church, founded in 1634, is now ministered to by Rev. Edward Constant. The "pleasant evenings" conducted by this church through the winter have brought many wholesome influences into the community in the way of lectures and entertainments which are well worth while. They have contributed to the social life of the town and effectively advanced its best interests. The other church in Ipswich counts itself a part of Essex South, and thus establishes a border between the two. The Third Church, Linebrook, Rev. W. P. Aicott, pastor, nestled down in its beautiful country site, holds the gospel light steadily for the community to which it was set to minister 150 years ago.

West Boxford retains in his twenty-third year of faithful service Rev. C. L. Hubbard, who finds in Prof. N. B. Sargent of the academy a helpful ally in Sunday school and general work. These smaller churches are quite as essential to the life of their communities as are stronger ones in larger towns. When they keep their minister as this church does, and he proves just the man for that particular ministry as Mr. Hubbard has done, the resultant good is incalculable.

The two Georgetown churches present a case of divided effort which it were well to

concentrate. Each has a strong nucleus of faithful members, and neither runs behind in its yearly budget or in membership. But what a notable church would result from a union of the two, with new power in the community to command respect for the work of Christ, to mold public opinion and to shape action! Even when the two agree, as they usually do upon important matters, their separate and individual influence cannot equal that of a strong, united body. A small Baptist church in the town holds the balance of power eclesiastically, but the united strength of these three churches in one live, earnest, consecrated unit would be a transforming force in the community. First Church gives \$145 for benevolences, Memorial Church \$330. The home expenses of each amount to \$1,800. One counts 129 members, the other 108. They claim 130 and 145 families, respectively, in their charge. The ministers are F. P. Estabrook and C. J. Tuthill. The former is giving a continued story to his people Sunday evenings, which he prepares from week to week. The latter has given a course upon the Lord's Prayer, and has supplemented it with a neat pamphlet in which he enforces the arrangement of the "model prayer" by a printed form, with running comment.

By the will of the late G. H. Carleton the organized religious societies of Georgetown, First and Memorial, receive \$1,000 each for the benefit of their poor. Mr. Carleton, who was not a church attendant, also left \$30,000 to found a home for aged people, \$5,000 each to the Home for Little Wanderers, the Society for Prevention of Cruelty to Animals, Protection Lodge I. O. O. F., to Perley Free School Fund and \$3,000 to the Perley Poor Fund.

Groveland has taken from its next door neighbor, the Second Church in West Newbury, its new pastor, Rev. C. F. Clarke, and the new relationship works well. The summer strain of the neighboring picnic resort, to which electric cars bring their thousands on Sundays, demoralizes the town and affects the church life inevitably. A church cannot compete with a pine grove when the latter is supplied with music and a menagerie, so-called sacred concerts, swings, games, confectionery and light drinks. How the gospel is to cope with the situation is a hard problem to answer. To preach and live righteousness seems the surest way, but one must have a congregation to preach to and live his righteous life in touch with people so that they shall feel it.

Haverhill is quite a Congregational center. Its six churches, from West to Riverside, are doing their usual work. The Church of Christ in Bradford, across the river from Haverhill proper, has a great advantage in its location and the promise of strength for years to come. Rev. J. D. Kingsbury is pastor. One of its own children is the Church of Christ in Ward Hill near by. With a membership of seventy-three, this young church under the care of Rev. Charles Clark is doing good work in a growing section, where it is sure to increase in strength and numbers. Already it owns a meeting house and parsonage and counts a good constituency of faithful workers. And not very far from Haverhill on the other side is Merrimac, whose membership reached the 400 mark last year under the faithful ministry of Rev. G. L. Todd.

The most hopeful forward step contemplated for some time by the churches of the northeastern corner of the state is the proposed formation of a Congregational club to fit in between the Essex South and the Pascataqua Clubs. Such an organization, if consummated, will do much for the life and fellowship of our churches, never too zealously cultivated by the people of our order. XESSE HTON.

Summer Sunday School Work in Massachusetts

The programs of Laurel Park and Montwait assemblies, of the Northfield Summer School and of Yarmouth and Craigville camp meetings show that Sunday school interests are given larger place than ever before. Among the features are normal classes morning and afternoon, daily informal conferences, presentation of both denominational and interdenominational work by their secretaries, and discussion by experts of such questions as How to Raise the Standard of Bible Study in Sunday School. Among the speakers will be Rev. John D. Pickles, Ph. D., Judge L. E. Hitchcock, Dr. R. A. Torrey, Mr. George W. Pease and Secretary Hamilton S. Conant, with Mrs. A. A. Stebbins, Miss Ada R. Kinsman and Miss Bertha F. Vella, who have charge, respectively, of the home, normal and primary departments of the state organization.

Suggestive Features

The Men's Club of North Church, Lynn, Mass., has issued a neat little constitution which will be suggestive to similar clubs. Its special province is the care of the evening service, and its eight committees include those on worship, music, printing and announcements, ushers and collectors, invitation.

Westfield Church of Danielson, Ct., has held for some months a Sunday afternoon meeting for men only. It was recently addressed by Mr. Henry M. Moore of Boston.

At Parkville, N. Y., eighty-five baptized children are to receive each a Bible, with the name stamped in gilt on the cover and an appropriate inscription within. The books will cost \$50, part of which is contributed by a Baptist. The church is half way between Brooklyn proper and Coney Island. Few of the parents attend or would care to provide their children with Bibles. An effort will be made to secure the presence of the parents at the presentation service, with a view to increasing their interest in the church. Rev. M. P. Welcher is pastor.

For five years Dr. Beaton, pastor of Lincoln Park Church, Chicago, has conducted a class in literature which has attracted a good deal of attention and been useful in reaching outsiders. This year the subject studied is The Bible as Literature, and the program has been based on Moulton's Literary Study of the Bible. The poetry of the Bible, lyric and epic, its wisdom, its prophetic, historic and idyllic literature have been considered, with illustrations of each. While the burden of conducting such a class has fallen almost entirely upon the pastor, the results have been even better than were anticipated. During Dr. Beaton's nine years' service this church, which began as a mission of New England Church, has received 350 members and raised \$25,000 for benevolence and extra expenses.

Neponset, Ill., has introduced an orchestra to aid the choir at the Sunday evening service.

The Scrooby Club of young men connected with Pilgrim Church, Lansing, Mich., which claims to be "Everybody's Home," hands to other young men of the congregation a fetching little card inviting each to meet them after the morning service in their room, where they say will be "thirty good fellows glad to see you." It must be hard for the other fellow to resist that! They also invite them, with like cordiality, to the social and literary meetings of the club and to the regular church services. Rev. E. B. Allen is pastor.

Hanover Street Church, Milwaukee, Wis., has cut down its list of reported members one-half. Having paid its debt, it is enabled to raise its quota for home missions for the first time in several years.

All the pastors of Aurora, Neb., agree to preach on the same topic the same day every little while—this with the twofold purpose of emphasizing the subject, which all the papers announce, and of showing forth the essential unity of Christian churches. The *Nebraska News* inquires, "Is not this federation in spirit but not in letter, by fellowship but not by authority—at least in embryo?"

Consolidation Successfully Illustrated

The Associate Congregational Church of Baltimore has already demonstrated in the few months of the new régime the complete success of the recent consolidation. It has made a happy, harmonious and strong church, with a membership of nearly 500. It has a handsome Romanesque stone structure similar in design to the Osborne Library at Yale. The property is worth \$135,000, is practically free of debt, and has an endowment of \$35,000. It administers trust funds for the churches of Monterey and Frostburg in Maryland, and also for the benefit of other Congregational work in the state. It takes great interest in the

The present location is exactly in the center of the city, accessible from all sections, and close to its finest residential section. The auditorium seats 1,200, which may be increased to

1,600 by throwing open the adjoining chapel. Rev. Oliver Hückel has been pastor of the Associate Reformed Church and of its successor, the consolidated church, for three years, having come to Baltimore from First Church, Amherst, Mass.

The problem of the second service seems to be solved by attractive preaching and good music. The evening audiences during the winter average from 800 to 1,200, and on vesper nights, when special music is given, the capacity of the building is often taxed.

The musical evenings have included programs from Gaul's The Holy City, Mendelssohn's St. Paul and Sir John Stainer's Crucifixion. Once or twice during each winter the pastor has given a popular series of spiritual studies in literature and biography. Among the topics have been Spiritual Lessons from the Southern Poets, The Gospel in Tennyson and Browning, and more recently The Puritan Heroism of the Days of Milton and Cromwell.

the larger towns, the saloon keepers, like the Arabs of the desert, have struck their tents and stolen away by night. It is a great victory for law and order, and while the illicit sale of liquor will continue somewhat in back alleys and out-of-the-way places, as people steal and murder despite stringent laws, still the saloon in North Dakota is an outlaw and is doomed.

The number of new Sunday schools is unusually large. Mr. A. V. Woodworth of the last class at Yale, who has charge of the work at Grand Forks—which was given up two years ago—has also four schools outside, three in the country and one in a village of 300 people where there is no Protestant church.

Rev. D. Y. Moor at Williston, in the extreme northwestern part of the state, is building a parsonage, and in addition has two important out-stations, one at Buford, twenty miles west, and the other at Culbertson, Mont. ~~about~~ two miles west.

Crary, with a Sunday school only five years old and a church four years old, under the efficient lead of Rev. D. T. Jenkins, is becoming one of the strong churches in the state.

E. H. S.

Record of the Week

Calls

ANDERSON, FRANK H., Chicago Sem., to Plainview, Minn.

BAKER, GEO., Washougal, Wn., accepts call to Christopher.

BARKERS, IRWIN, to Turton, S. D., after supplying three weeks. Accepts, at least for the summer.

BUSHELL, RICHARD, Marysville, Wn., to Black Diamond.

CHASE, STANLEY A., Hartford Seminary, to Nashville, Tenn. Accepts.

CURTIS, JOHN S., Hopkinton, N. H., to Henniker.

HUNTLEY, SANFORD F., Academy, S. D., to Highmore. Accepts, and declines re-election as dean of Ward Academy.

KINGMAN, HENRY, accepts unanimous call to Claremont, Cal., seat of Pomona Coll.

LEWIS, THOS. J., to permanent pastorate at Andover, N. H., where he has been acting pastor. Accepts.

LOHR, GEO., Chicago Sem., to People's German Ch., W. St. Paul, Minn. Accepts.

LUCKENBILL, GEORGE A., Claremont, Vt., to Dutch Reformed Ch., Glenrock, N. J. Accepts.

MCCUNE, EDWARD, Almena, Kan., to Downs for a year. Accepts, and is at work.

MERCER, HENRY W., Long Beach, Wn., to Pataha City. Accepts.

PAINTER, HARRY M., Pataha City, Wn., to Rosalia.

—, H. S. BAKER, Dutch Reformed Ch., Flushing, N. Y., to New York City. Accepts.

social settlement called the Lawrence House, now seven years old, which is to Baltimore what the South End House is to Boston or Hull House to Chicago, and includes among its workers many Johns Hopkins men and Women's College students.

The old First Church, one of the constituent bodies in the consolidation, had achieved in its thirty-five years of existence a noble record with such pastors as Dr. Leonard W. Bacon, Rev. Theodore J. Holmes, Dr. W. F. Sclocum, now president of Colorado College, Dr. Edward A. Lawrence (whose memorial tablet is on the walls of the new church) and Dr. Henry W. Ballantine; and with such princely benefactors as Mr. Henry C. Stickey and Mr. and Mrs. Martin Hawley, who had given nearly a million and a half to Congregational philanthropies. But the church was handicapped by its location and change of population. The Associate Reformed Church, the other constituent body, has been an independent Presbyterian church for more than a hundred years. It was a historic church, foremost in the religious leadership of the city, allied with many old Baltimore families, and had had such famous pastors as Dr. John Mason Duncan for forty years, Dr. Leyburn, served throughout the South, for twenty seven years, and Rev. Wayland D. Ball, a young Congregationalist of splendid promise who died suddenly after seven years of service. This church had long considered itself Congregational in spirit, and the union of the churches had been talked of for many years.

The congregation is considered one of the most cultivated in Baltimore, and includes Dean Griffin, Profs. Herbert B. Adams and John Martin Vincent of Johns Hopkins University, Prof. Maynard Metcalf of the Women's College, also president of the Lawrence House, Professor Austin of the State Normal School, Judge Henry Stockbridge of the Supreme Bench, and a large number of students, teachers and literary workers. B. U.

North Dakota Letter

This section, with other parts of the Northwest, has been suffering from a long-continued drought. For eight months no rain has fallen, except occasional light showers; nor was there any snow during the winter. As a result crops have suffered seriously and at best must be light, even if abundant rains fall soon. If not, the prospect is of almost utter failure. Should this befall, it will be especially hard upon different forms of Christian work and upon the large number of new settlers, who, in many cases, are staking their all on their first crop.

There has been a distinct gain in the enforcement of the prohibition law during the last few months. A few of the larger towns in the central and western parts of the state, including Bismarck, the capital, have persistently refused to obey the law; but gradually the Enforcement League has been doing its work, and public sentiment has been greatly strengthened, until in Bismarck, the last of

POTTER, H. HARMON, Dutch Reformed Ch., Flushing, N. Y., to Center Ch., Hartford, Ct. Accepts.

QUINT, JOHN H., First Ch., Rochester, Mass., to First Ch., Falmouth. Accepts.

ROBERTS, OWEN W., Wimbledon, N. D., to North Branch and Sunrise, Minn.

ROSENBERGER, HENRY C., Perry, Io., to Independence. Accepts, declining calls to Anita and Harlan.

SMITH, ANDREW J., recently of South Bend, Wn., to Ahtanum. Accepts.

STANTON, JAY B., Yale Sem., accepts call to Carsonville and Port Sanilac, Mich.

TODD, GEO. L., Merrimac, Mass., to Central Ch., Havana, Cuba. Accepts, to begin Oct. 1.

ARROW, PHILIP W., Fosston, Minn., to Monticello, Shevlin and Solway. Accepts.

YOUKER, DAVID G., to remain another year at Rockwell, Io. Accepts.

Ordinations and Installations

BENNETT, GEO. A., *o.* Acworth, N. H., July 3.
 Sermon, Rev. Jas. Alexander; other parts, Rev. Messrs. T. W. Darling, C. F. Robinson, I. B. Stuart and J. M. Wathen.

GORDON, JOHN, *o.* Marion, Ind., June 26. Sermon, Dr. E. D. Curtis; other parts, Rev. Messrs. C. W. Choate, J. C. Smith, C. Helms and R. S. Osgood.

PETERS, RICHARD, *o.* United Ch., East Providence R. I., June 29. Sermon, Dr. W. L. Phillips; other parts, Rev. Messrs. L. S. Woodworth, E. T. Root, H. E. Johnson, W. H. Starr and T. F. Norris.

PRUCHA, VACLAV, *o.* Bethlehem Ch., Chicago, June 15. Sermon, Rev. W. B. Thorp; other parts, Prof. W. B. Chamberlain, Rev. Jos. Jelinek and Dr. E. A. Adams.

SPARHAWK, WILLIS T., *o.* Putney, Vt., June 29. Sermon, Dr. V. M. Hardy; other parts, Rev. Messrs. J. H. Babbitt, C. E. White, G. F. Chapin, L. C. Kimball and J. H. Reid.

STANTON, JAY B., *o.* Carsonville, Mich., June 28. Sermon, Rev. H. R. Williams; other parts, Rev.

Messrs. C. W. Burt, M. J. Sweet, J. P. Sander-
son and J. F. Hutchinson.
STONEMAN, ALBERT H., of Plymouth Ch., Grand
Rapids, Mich. Sermon, Dr. D. F. Bradley; other
parts, Rev. Messrs. F. E. York, J. T. Walker,
H. Y. Marshall and R. M. Higgins.

Resignations

BURHANS, PAUL C., Seward, Neb., to enter
evangelistic work.
BUXTON, WILSON R., So. Acton, Mass.
CLEVELAND, HENRY C., Hyannis, Neb., to take
effect Oct. 1.
COIL, GEO. B., as supply, Pilgrim Ch., Indianapolis,
Ind.
DEAN, FRED'K A., Cameron, Mo., to take effect
Sept. 1.
DICKINSON, FERDIN'D W., Candor, N. Y., and
will remove to Homer.
DODD, ARTHUR C., National City, Cal.
EDWARDS, ROSINE M., Tolt, Wn.
HOSKINS, EMANUEL, Pescadero, Cal., to take ef-
fect Oct. 1.
LOWRY, OSCAR, West Terre Haute, Ind.
MARTIN, ALBERT A., Prentice, Wis.
MORRIS, MAURICE B., Dayton, Wn.
NICKERSON, ROSSCOE S., Porter, Ind., and will go to
Colorado on account of his wife's health.
ORR, JAS. B., Santa Cruz, Cal. After a trip abroad
he will enter upon evangelistic work.
RANDALL, WINFIELD S., Rochester, N. H., to
take effect Nov. 1.
TULL, HARVEY V., Naperville, Ill., to take effect
Oct. 1, after a five years' pastorate.

Churches Organized

FINGAL, N. D., 29 June, 10 members, John E.
Jones, pastor.
RUTHVEN, IOWA, 21 June.
SEARLE RIDGE, ILL., 6 July, 21 members.

Summer Supplies

BIELER, JOHN M., Hartford Sem., at Fosston,
Minn.
BOOTH, HENRY K., Chicago Sem., at St. Charles,
Minn., during the absence of Mr. Ramsay abroad.
BURDICK, CHAS. H., Chicago Sem., at Norrie,
Eland and vicinity, Wis.
CHAMBERLAIN, PROF. WM. B., at First Ch., Chi-
cago, Ill.
DIETRICH, EMIL, Yankton Coll., at Lesterville, S. D.
HARRISON, CHARLES S., York, Neb., at Arcadia.
HOLMES, THEODORE J., Portsmouth, N. H., at
South Church, Concord.
MAXWELL, C. H., Carleton Coll., at Morristown,
Minn.

Personals

BRADBURY, HON. J. W., a prominent Maine Con-
gregationalist and ex-senator, celebrated his
98th birthday last month.
FAIRBANKS, C. G., has begun work in North Da-
kota under the C. S. S. and P., and the H. M. Soci-
eties.
HALLOCK, LEAVITT H., pastor of Plymouth Ch.,
Minneapolis, Minn., spends his vacation in
Europe.
LYON, ELI C., is caring for Belieview, Garvin,
Custer and Lake Stay, Minn., and organizing
Sunday schools in still other fields.
MOUSLEY, WM. H., just before leaving for a two
months' vacation in Europe, received from his
parishioners in Quechee, Vt., a purse of \$110.
QUIMBY, J. LANGDON, pastor at Gardiner, Me.,
whose strength is not fully restored after a long
illness, is spending his vacation in New Hamp-
shire, where he is steadily gaining.
RAMSAY, WM. G., pastor at St. Charles, Minn., is
spending three months abroad.

Church Happenings

BOSTON, MASS., Union has contracted for a new
\$6,000 organ, for which between \$4,000 and
\$5,000 are already pledged. It is to be placed in
the front of the auditorium, the present one
having been in the rear, and is to be ready for
use in October.
LYNDON, ILL., an "early settler" in the state, re-
cently observed its 64th anniversary. Two charter
members were present, one of whom, Deacon George
Hamilton, now 86 years old, gave an address on the organization and work of the church.
Rev. B. J. Malone, the pastor, has established a
branch Sunday school in the country and con-
ducts a preaching service there.
MAINE, N. Y., First held a roll-call of members at
the July communion. Many absent members
sent a word of cheer or a quotation from Scrip-
ture, while those present also responded in the
same way.
NEW MARLBORO, MASS. The house of worship
was struck by lightning during the storm which
swept over Southern Berkshires July 7. Esti-
mated loss \$500.
PITTSBURG, PA., Puritan. Rev. Geo. Marsh, the
pastor, and Rev. A. H. Claffin of Alleghany are
holding gospel meetings every night in a tent set
in the midst of thousands of non-churchgoers.

Trinity College, Hartford, is to have a
chair of natural history, and C. E. Edwards,
Ph. D., now of the University of Cincinnati, O.,
will fill it.

Chicago and the Interior

Visit of Miss Helen Gould

The interest which people take in Miss Gould is proof that goodness is still estimated as something near its true value. She passed through Chicago on her way from Berea to St. Paul and Minneapolis. Hundreds of people, partly from curiosity no doubt, sought to shake her hand, or at least get a glimpse of her. To the public while stopping at the Auditorium she was inaccessible, but of General Wheeler, who called only to pay his respects as the commandant of the district, she made an exception, and graciously acknowledged his courtesy by accepting the carriage which he placed at her disposal. In it she saw the boulevards and the parks. She was a welcome guest at the university and while admiring the work already done and the buildings now on the campus manifested no little anxiety over the lack of any suitable place for either the meetings of the Y. M. C. A. or of the Y. W. C. A. To the excellence and necessity of the work at Berea and the promise given by the mountain whites she bore emphatic testimony. To the Berea endowment fund she contributed \$5,000.

Three Oaks and the Dewey Cannon

June 28 was a great day for Three Oaks. As visitors to whom the place of honor was given it had General Alger, ex-secretary of war, and Miss Helen Gould. Both were received with enthusiasm, but the latter was evidently an object of real affection. The felicity of her remarks and the charm of her manner as she unveiled the cannon drew the people to her at once. All in all this celebration was a remarkable affair. A little town of only about eight hundred people had given more toward the Dewey Arch in New York city than any other eight hundred people in the United States. Hence their possession of the cannon. Disappointed in securing the presence of Admiral Dewey, though they have a promise of a visit in the future, they were fortunate in securing the presence of Miss Gould and General Alger and an oration from Dr. W. E. Barton, who magnified the importance of the country village as a factor in our civilization, and spoke a word for Hobson, to whom as a brave man he felt that justice was due. Prof. W. B. Chamberlain of Chicago directed an orchestra of more than 200 voices and declares it to have been one of the best it has ever been his privilege to lead.

Professor McClellan of New York

This distinguished scholar has begun his courses of lectures in the University of Chicago. They will occupy a period of six weeks and will relate to the early history of the church. Sunday he preached the Founder's Day sermon and in it tried to make it clear that in his thought Christianity is a life and not a creed. The attendance at the university this summer is unprecedentedly large. For the first time in its history, Rush Medical College, now affiliated with the university, is open for students. The number of applicants indicates the extent of the demand which it is meeting.

Farewell of Dr. Goodwin

In a certain way the sermons which Dr. Goodwin preached at the First Church, Sunday, July 1, may be called his farewell sermons. They were the last sermons he will preach as the pastor of that church. Communion services and the admission of new members occupied the morning hour. There were few allusions to the change in the pastor save as one might infer it from the emphasis placed on the things that abide, as suggested by the words, Jesus Christ, the same yesterday, today and forever. In the evening the discourse was on the coming of Christ prior to the millennium and was full of testimony as to the comfort and power which this belief in the personal return of the Lord Jesus had brought with it. Dr. and Mrs. Goodwin will leave about the middle of July for northern Michigan. What they will do on their return is not yet determined.

Prosperity of the North Shore Church

At the July communion Rev. J. S. Ainslie received eighteen persons to fellowship in this new church. Eleven came on confession. The membership is now 105. Ten thousand dollars have been pledged toward a site and a house of worship. The room in which meetings are at present held is crowded to overflowing. Evidently the church was not organized too soon. Not only will it be self-supporting from the start but a regular contributor toward all the benevolent societies of our denomination. Nor does this church weaken those of other denominations. It stimulates them the rather, and shows what ought to be done with as little delay as possible in all our growing suburbs.

Roosevelt in Chicago

The hearty though informal reception which the governor of New York received in Chicago, while tarrying over Sunday on his way to Oklahoma, and the enthusiasm which has greeted him at every point on his journey indicate the feeling of the American people toward him. True to his principles, he attended unannounced a church of his own denomination situated on an inconspicuous street, and, after partaking of the communion, addressed the Sunday school and the young people of the congregation. His words had the true ring and emphasized, as they so often do, the heroism shown in the discharge of common duties. His address, as reported, reminds one of the addresses of President Lincoln, and shows that its author, like the martyr president, lives very close to the heart of the common people, and that, even if ambitious for political honor, he is true to those principles of righteousness on which the republic rests.

FRANKLIN.

For Acquaintance Sake

And Long Time View Points

With this number *The Congregationalist* goes to many readers for the first time. Others see it today, after the lapse of many years, to find it improved in substance, widened in scope and having a greater degree of usefulness. Many former readers and beginners receive it to their enjoyment, edification and perpetual subscription.

The gain of such a trial offer is the advantage of acquaintance. Periodicals change with changing times. The enlarged border of Christian enterprise has widened the range of Christian journalism. *The Congregationalist* aims to keep its readers in close touch with the growth of thought and all religious interests. For this see our Christian World pages.

It is because so many words of approval are sent to us that we are warranted in saying that *this paper will make its own way*. Its contents will commend it. The best advertisements of any publisher are the readers thereof. These Long Time View Points say so.

"When a little girl sixty-eight years ago I was a reader of *The Recorder* and *Congregationalist*. It has become almost a necessity. . . . I still find power in its pages, which give me comfort and strength."—Illinois.

"I have taken *The Congregationalist* for forty years or more and would not know how to keep house without it. I consider it the best religious paper published."—Vermont.

"Please find check to perpetuate my lifelong hold of *The Boston Recorder*, *Recorder* and *Telegraph*, *Puritan*, *The Puritan Recorder*, *The Congregationalist and Recorder* and the glorious bloom upon all the eighty-five years' growth, *The Congregationalist*."—Massachusetts.

Such testimony is to be weighed and credited when comparative views are requested. What Christian readers of every denomination need will be found here. There will also be seen to be a real development in treating matters of direct import to our own churches.

Yours, *THE CONGREGATIONALIST*,
Warren P. Landers, Supt. of Circulation.

The ethical demands of the Christian faith appear reasonable only in the light of the Christian belief.—Rev. J. D. Jones of Bournemouth.

The Business Outlook

The features of the general trade situation are continued satisfactory railway earnings and a minimum of business failures, the latter being the smallest in number in eighteen years for the half year. In relation to railway earnings it should be mentioned that, while the gross earnings show increase, the managements of the various important systems are spending so much money for improvements, etc., that the net results show some slight decrease over those of a year ago. The outlook seems to be one of great hopefulness, although some uncertainty yet exists regarding the crops. In the Southwest winter wheat has about all been harvested, and the yield has been large; in the Northwest, where the greatest damage to wheat has taken place, the copious rains which have recently fallen have come, it is thought, too late to recoup the injury done by the previous drought. No doubt these rains and the feeling that the stories of crop damage have been somewhat overdone have been responsible for the liquidation in wheat and consequently lower prices for that cereal the past week.

In boots and shoes, including leather and hides, there are few new developments. Some interests are predicting lower prices for shoes than were obtained at the opening of the last season.

The settlement of labor troubles has stimulated the demand for building materials. The textile markets continue quiet, and wool is only fairly steady in price. Raw cotton has reached 10 $\frac{1}{2}$ cents per pound, with a widespread feeling that the new crop will be considerably less than the original estimate. There has been some shrinkage in the demand for cotton by reason of the Chinese situation.

In the speculative markets during the past week there has been displayed more buoyancy than for some time, the rise extending from about three to seven points all through the list of New York stocks. Many, however, regard this advance merely as a concerted movement against the large outstanding short interest, and believe that from now on the stock market will be more than ever sensitive to the political news of the day. The trouble in China is still a source of much anxiety by reason of the inability to see what complications may arise therefrom.

Locally the Boston specialties did not sympathize with the advance in New York, and our market here has been intensely dull, but with a fairly firm tone.

Definitions

A CREED: The outer intellectual photograph of an inner spiritual experience.—*Rev. Dr. N. D. Hillis.*

SINNER: One who acts from a low motive when a higher one has been accepted by his reason and conscience.—*Christian Register.*

MISSIONARY SOCIETIES are sometimes thought of as agencies for raising money, sometimes as agencies for sending out men. They really exist to create an atmosphere in which money should be forthcoming of its own accord, and in which men should crowd to offer themselves for the work.—*Ez Bishop Mylne.*

A BENEFICENT AND ENDURING TRUST: A combination of capital in order to purchase raw material at the lowest price consistent with a fair profit; secondly, to pay a high rate of wages, and, thirdly, to sell at a lower price than could be offered by any smaller combination of capital. This is the only kind of trust, either economic or political, that can survive public opinion or the final analysis of the great question of trusts.—*President Baldwin of Long Island Railroad.*

SOCIAL SETTLEMENTS: At present, one of the most effective links that the modern world possesses between rich and poor; they are the common ground to which the hand-worker

brings not only his needs, but still more the special aptitudes of mind and soul that have been developed in him by his experience of life; while the professional man and the woman of leisure and cultivation contribute on their side the special arts and capacities which belong to their wider and less harassed lot; and all to a common end—the end of a little joy, a little quickening of the human pulse, a little easing of the human destiny, a nobler realization of the world, and of that divine decree which makes us members one of another.—*Mrs. Humphry Ward.*

ALUM BAKING POWDERS.

Congress Acting to Suppress Their Sale.

The report of the Senate Committee on Manufactures upon the subject of food adulterations and food frauds has created a sensation in Congress and awakened great interest throughout the country.

If there could be published a list of the names of all articles of food found by the committee to be adulterated or made from poisonous ingredients, it would be of inestimable value to the public.

The recommendations of the committee that the sale of alum baking powders be prohibited by law will make of special interest the following list of names of baking powders containing alum sold in this vicinity:

Baking Powders Containing Alum:	
DRY YEAST	Contains Alum Manf. by R. B. Davis & Co., New York.
DAVIS' O. K.	Contains Alum Manf. by R. B. Davis & Co., New York.
I. C.	Contains Alum Manf. by Jaques Mfg. Co., Chicago.
PILGRIM	Contains Alum Manf. by Pilgrim Baking Powder Co., Boston.
BOSTON	Contains Alum Manf. by Boston Baking Powder Co., Boston.
WASHINGTON	Contains Alum Manf. by Washington Baking Powder Co.
EGG	Contains Alum Manf. by Egg Baking Powder Co., New York.
A. & P.	Contains Alum Manf. by Atlantic & Pacific Tea Co., New York.
QUAKER	Contains Alum Manf. by Quaker Baking Powder Co., Boston.
GINTER'S GOLDEN ROSE	Contains Alum Manf. by Ginter Grocery & Produce Co., Boston.

It is unfortunate that many manufacturers of alum baking powders, even some in the above list, falsely state that their powders do not contain alum. It is only right that consumers should have correct information as to the character of every article of food offered to them.



WHITE ENAMEL.

We have constant calls for White Enamelled furniture for bedrooms. It is not only very restful to the eye, but it harmonizes with any colors or surroundings, and in a room that does not have strong sunlight it helps to light up the apartment.

Properly made, it is very serviceable, but the finish should be on hard wood—preferably cherry—and it then lasts a long time and can be scrubbed at will. It is just the furniture to accompany a brass bedstead.

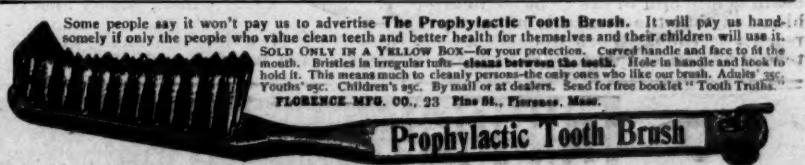
Here is one of our white enameled pieces—a chiffonier, made with round edges and finished with old brass mountings. It has a plate glass mirror 16 inches by 20 inches.

We sell this white enameled cabinet work at the lowest figures in Boston. Come here if you want any.

PAINE FURNITURE CO.,

RUGS, DRAPERY AND FURNITURE,

48 CANAL ST., BOSTON.



Prophylactic Tooth Brush

In Praise of New England

Mrs. Robert A. Watson (Deas Cromarty) of Aberdeen, writing in the London *Independent*, relative to some of Dr. William E. Griffis's writings, pays a fine tribute to New England. She says:

We have all loved New England. It was one of our early passions and will remain forever a steady affection, full of the sense of debt. New England names, New England hills and villages, New England faith and fidelity are as much part of our vital inheritance as the keen sight of Wyclif, the spiritual imagination of Bunyan, or the logical passion and statesmanship of Andrew Melville and John Knox.

A narrow place, this "boulder" of New England, germinating a bitter sort of herb in its rock soil and seaward air? Undoubtedly. Many have confessed it who were born there, children of the emigration. Lowell and Emerson, Longfellow and Whittier, Bushnell and Stowe, Hawthorne and Holmes. They knew the salt fiber of the herb which had nourished them, and we know it too. The debt remains. England owes her present power and freedom to the stock from which the Pilgrims sprang; Scotland owes hers to the Cameronian and the Seceder; America today would be a howling wilderness of races and passions but for the stream which has flowed out under that rock of Horeb called New England—the settlement of the men and women who, in the seventeenth century, lifted the cross that the Reformation martyrs and confessors had so splendidly carried, and went forth bearing it into a new Western world.

A Shipwrecked Minister

A propos of current discussions is the bright, though in a way painful, article in a recent *Atlantic* entitled *Wanted*, a Chair of Tent Making. A Maine minister of our acquaintance thought so well of it that he read the substance of the article, with comment, to his people on a recent Sunday morning. Here is an excerpt:

The preacher is a man, say, in the forties, at his best physically, intellectually, spiritually, full of executive force and ability. He has a half-dozen children. For ten, fifteen years he has held a prominent pastorate, and has done strong work in it. But, under the restless spirit of the age, his congregation begins to long for a new voice and novel methods. A man who appeals to the craving for sensational preaching comes into his neighborhood. His congregations diminish. His people love their pastor, but they become uneasy. He learns the fact, fears to bring dissension into the church that he loves and, with fine disregard of all personal interest and with the spirit which impels a man

Just to scorn the consequence,
And just to do the thing,

resigns, without awaiting or looking for a call elsewhere.

For some months he is able to live and to support his family on what has been laid aside for such an emergency. Believing that his own shall come to him, he scorns to advertise himself or to enter his name as a competitor in the mad race for empty pulpits. He has the vague sense of the supernatural agency in these matters. When he resigned a theological professor said to him, "Don't you know what a risk you are running?" He knew something of the "risk." Had he known it all he might have chosen no different course. He preaches here and there, but always finds that other men have been heard before him or are to be heard after him, and that the church is not ready to reach a decision. When the calls are extended he notices that they go to younger

men, and generally to men who have won immediate and showy results by artificial methods. He perceives that what is wanted is not wise leadership of a church, but short cuts to large congregations. A few months of this and the preacher suddenly awakens to find that he is no longer sought by pulpit committees. His name is no longer considered because he has been out of a pastorate for several months.

Now to his tent-making or to the piteous humiliation of a man without a life work, with his family scattered, the plans for his children's education unrealized, his self-respect tortured, his heart broken. In the battle of life the brave man and the true has lost the day. He is accounted a failure at the very hour when he has reached the full height of his capacity and power. What a pathetic anomaly! "What shipwreck!" men say. Yet who shall affirm that he has not pursued the only manly and unselfish course, fatal though the result has been to himself and his own? This bit of biography is continually being written in the ministry today.

What and Why

Where can I get a condensed account, for about ten cents, of the doings and sayings at the Ecumenical Missionary Conference?

The *New York Tribune* supplement, price ten cents, contains abstracts of many addresses and a large number of portraits. *The Congregationalist* for April 26 and May 3 also presented much material.

Is the outline for the study of the missions of the American Board, published in *The Congregationalist* May 24, to be obtained in print?

It was prepared by the students in Hartford Theological Seminary for the special use of the mission study classes there. It has not been published. A more extended outline for mission study has been published for student volunteers by Rev. H. P. Beach, 3 West 29th Street, New York city.

The real sacrifice of human life is to exclude the Son of Man from man's life. The real reverence for him is to place him humbly, unostentatiously, but firmly, on the throne of every day's conduct.—C. M. Sheldan.

Have you Eaten too Much?

Take Horsford's Acid Phosphate.

If your dinner distresses you, half a teaspoon in half a glass of water gives quick relief.

Gilchrist & Co.

Winter and Washington Sts., Boston.

OUR CELEBRATED

Black Beauty
OXFORD SHOES,

2.50

Have already become the favorite of thousands of Boston women. Intrinsic merit alone has done this and no effort will be spared to keep the "Black Beauty Shoes" in the van and acquaint the New England public of their comfort and wearing qualities.



Artistic Bric-a-Brac.

Recent importations have added some rare specimens of fine Pottery and Glass that will interest connoisseurs.

Curious pieces of the skillful productions of *Itakuzu* (the priest potter) of Japan. Wonderful effects in modeling, color and firing.

Old Blue Nankin China Vases and Urns, antique shapes from Hong Kong, for mantel and sideboard effect.

Rosenburg Faience (from the Hague), Vases, Flagons, etc.

Old Dutch Pieces from the Royal Bonn Pottery.

Utopian Ware (American) by Owens, beautiful underglaze effects, \$5 to \$40 each.

Genue Japanese Cloisonne and Satsuma pieces, \$8 to \$90 each.

Artistic Paintings on Porcelain from Vienna, \$50 to \$200 each.

German Flagons and Beer Mugs, many new and old designs to choose from. Phenomenon and Papillon Glass pieces, rare designs, superb specimens.

Several new subjects added to our Historical Plate series from Wedgwood.

In the Dinner Set Department will be seen examples of china from which orders for monogram and initial presentation sets, or single dozens, to be made by Minton, Wedgwood and the Royal Worcester. Also sets for Yachts, Private Cars and Families, etc., four months required.

Visitors will find attractive exhibits in the Glass Dept., the Dinner Set Department, the Art Pottery Rooms and the Lamp Dept. gleaned from original sources of production.

Inspection Invited.

Jones, McDuffee & Stratton Co.

China and Glass Merchants,
Wholesale and Retail.

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JOHN H. PRAY & SONS CO.,
CARPETS AND UPHOLSTERY.
BOSTON.

The Future Life

The Jowett Lectures for last year were delivered by Rev. Dr. R. H. Charles, his subject being Eschatology: Hebrew, Jewish and Christian. Dr. Charles is regarded as the best authority in England on the apocalyptic literature which fills the gap between the Old Testament and the New. In these lectures he has brought his knowledge of this literature to bear on the interpretation of the teaching of the New Testament concerning the future life. Dr. R. F. Horton, in the *Speaker*, in a review of those lectures recently published, thus sums up their conclusions:

The eschatology of the separate sources is examined, first of the synoptics, then of the Apocalypse, and so on. In St. John a certain finality is reached. In St. Paul there are four separate stages through which his development of doctrine can be traced; where he reaches finality he coincides with St. John. And both have only elicited what was the genuine teaching of our Lord.

And what, it may be asked, is the conclusion? Briefly, it is this. As the Jewish and apocalyptic elements are allowed to fall away, and such elements of this kind as have been erroneously attributed to Jesus are removed, the eschatology of the New Testament, at its highest point, teaches that judgment and resurrection take place immediately after death; that only they who are in vital union with God in Christ Jesus rise again, but they enter into a life of blessed expectation until the consummation of all things; that other beings, divorced from the life of the flesh, are in the unseen world, unclothed and forlorn; that if they have rejected life, and barred their individuality against its admission, they perish by the weight of their own self judgment; but that in the disembodied state the redemptive agency of Christ may still be at work, he may still preach to spirits in Hades, to rescue them from the power of the grave; and that in the final result of all things the righteous will live with God forever, and the impenitent will perish with all other personal forces that have resisted the reign of God.

Definitions

IMAGINATION: My power of seeing things which other men can only see when they have seen what I have seen.—*Elihu Vedder, the artist.*

THE CHURCH: Its great ends are to bring peace into families, between father and son, brother and brother, between fellow-workmen and fellow-worshippers.—*Alex Whyte, D. D.*

WORLDLINESS: A spirit, a temperament, a disposition. It is an attitude of soul. It is life without high callings. It is life with out lofty ideals. It has a vision which is horizontal, never vertical. Its motto is forward, never upward. It has ambitions; it has no aspirations. It has lusts; it has no supplications. God is not denied; he is only ignored. That is worldliness. It is life along the horizontal, and whenever a man looks straight on and never looks up he is worldly.—*Rev. J. H. Jowett.*

Education

A class of twenty young men and women graduated from Wheaton Thursday, June 28. Almost without exception, but for this college they would have been unable to obtain an education. The endowment fund has been increased by \$40,000 this year, but is not yet sufficient to meet the needs of the college. It is the policy of the college to incur no expenses which cannot be met, and any deficit is covered by reducing the salaries and curtailing the expenditure.

At Franklin Academy in Nebraska of the twenty-four graduates seventeen have completed college preparatory courses—twelve in the classical department.

God would be less than man were there no laughter and no tears in his love. He rejoices over the penitent sinner. He is sad when men hate wisdom and love death. His tears fall upon the sepulcher of eternal night. I do not envy the man who does not carry a burdened heart, and I crave a God to whom sin is sin, to whom sorrow is sorrow, to whom death is death; who never can cease to remember, and must always recall with anguish of heart, those whom his infinite mercy could not reach and who tore them selves away from his redeeming grasp.—*Rev. A. J. F. Behrends, D. D.*

Additional Honorary Degrees

L.L. D.

Abbott, Rev. Lyman, W. Reserve.
Hadley, Pres. Arthur T. W. Reserve.
Brush, Charles F., Cleveland, O., W. Reserve.
Buckham, Pres. Vermont University, Middlebury.
Capen, S. B., President A. B. C. F. M., Middlebury.
Holmes, D. D., Pres. Pittsburg, Pa., Middlebury.
McCullough, Gen. J. G., Bennington, Middlebury.
Shipman, Prof. W. E., Tufts College, Middlebury.
Snow, Pres. H. S., Brooklyn Polytechnic, Middlebury.
Sunderland, Dr. Byron, Washington, D. C., Middlebury.

M. A.

Ralph, Julian, New York, Middlebury.
Williston, Mrs. A. L., Northampton, Mass., Middlebury.

D. D.

Hulbert, Rev. H. W., Cleveland, Middlebury.
Hyde, D. D., Rev. A. M., First Church, Toledo, O., Ripon, W. Reserve.
Morland, Prof. J. H., Frost College, Middlebury.
Montgomery, Prof. S. N., Agricultural Coll., Middlebury.
Sanders, Prof. Frank K., Yale Univ., Ripon.
Seely, Rev. F. H., Delhi, N. Y., Middlebury.
Smart, George T., Manchester, Vt., Middlebury.

In the list printed last week Rev. B. Alfred Dunn was credited with an honorary Ph. D. from Columbia University. Instead of being honorary it was awarded for a three years' course of study with examinations and a thesis.

Improvement in Health

follows the use of



No other medicinal product can be advantageously employed in so many of the common ills of humanity; a pleasant and refreshing beverage, it effectually relieves indigestion, headache, biliousness, constipation, and eliminates uric acid. 50c. and \$1. Trial, 25c. Pamphlets on request.

Tarrant's Dermal, a dainty antiseptic powder for nursery, toilet, after shaving, cures chafing, best foot powder, 25c.

At drugstores, or mailed on receipt of price by TARRANT & CO., Chemists, New York.

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Pleasant to the taste; assimilate quickly and thoroughly in all cases of Stomach troubles, Anemia and Poorness of the Blood.

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Asthmatics.

If you wish to be cured use Respiro as advised. It will cure three out of five who use it persistently. Send your full name, street and number, and receive FREE SAMPLES.

FRANK EMERSON, Apothecary,
Lawrence, Mass.

L. E. WATERMAN
FOUNTAIN PENS.
49 Franklin St., BOSTON

Please Mamma;
Ralston
only takes
5 minutes
to cook."

Half the battle in preparing breakfast is to have a cereal that suits.

Ralston Breakfast Food

builds strong bodies and puts roses in the cheeks of children because it contains all the nutriment of the best wheat that's grown.

Many mothers say Ralston is the only cereal the young folks care for; while its quick cooking quality is a warm weather comfort unequalled.

Ralston Breakfast Food nourishes but does not overheat the blood.

Ask your grocer for Ralston first; if he doesn't keep it, send us his name for a free sample.

Purina Health Flour.

(the whole of Gluteren Wheat), makes "Brain Bread." Packed in 5 lb. cartons and 12 lb. sacks.

PURINA MILLS.

"Where Purity is Paramount"
831 Gratiot Street, ST. LOUIS, MO.

Benevolent Societies

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts (and in Massachusetts only) by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 609 Congregational House. Rev. Joshua Cook, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 607 Congregational House. Office hours 9 to 5. Annual membership, \$1.00; life membership, \$20.00. Contributions solicited. Miss Lizzie D. White, Treasurer.

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, Boston. Frank H. Wiggin, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, Fourth Ave. and Twenty-Second St.; in Chicago, 153 La Salle St.

WOMAN'S BOARD OF MISSIONS, Room 704 Congregational House. Miss Sarah Louise Day, Treasurer; Miss Abbie E. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, United Charities Building, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 618 Congregational House; Chicago office, 163 La Salle St. Contributions may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, Fourth Ave. and Twenty-Second St., New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; Charles E. Hope, Treasurer, United Charities Building, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY (including former New West Education Commission). Scholarships for students for the ministry. Twenty-seven Congregational Colleges and Academies in seventeen States. Ten free Christian schools in Utah and New Mexico. S. F. WILKINS, Treasurer. Offices 612, 613 Congregational House, Boston; 151 Washington St., Chicago, Ill.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary and Treasurer; W. A. Duncan, Ph. D., Field Secretary; Rev. Francis J. Marion, New England Superintendent, Congregational House, Boston.

THE CONGREGATIONAL CHURCH UNION of Boston and vicinity (Incorporated). Its object is the establishment and support of Evangelical Congregational Churches and Sunday Schools in Boston and its suburbs. Samuel C. Darling, Pres.; C. E. Kelsey, Treas.; J. Tillinghast, Sec.; 45 Milk St., Boston.

BOARD OF MINISTERIAL AID, Boston, Mass. Bequests solicited in this name. Send gifts to A. G. Standwood, Treasurer, 701 Sears Building. Apply for aid to E. B. Palmer, 609 Congregational House.

NATIONAL COUNCIL'S MINISTERIAL RELIEF FUND.—Aids aged and disabled ministers and missionaries and their families. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Hartford, Ct. Form of a "Bequest" is requested for the "Theuse of the National Council" of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolutions of the National Council of the Congregational Churches of the United States.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, offers its services to churches desiring pastors or pulpit supplies in Massachusetts and in other States. Room 607 Congregational House, Boston. Send cloth, uniform, conference, reading, etc., to Capt. S. S. Nickerson, 257 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE BOSTON SEAMAN'S FRIEND SOCIETY, organized 1823. Chapel and reading-room, 22 Hanover Street, Boston. Open day and evening. Sailors and landmen welcome. Daily prayer meeting, 10:30 A. M. Bible study 3 P. M. Sunday services, usual hours. Meetings every evening except Saturday. Branch Haven. Is a Congregational society and appeals to all Congregational churches for support. Send donations of money to B. B. Snow, Corresponding Secretary, Room 607 Congregational House, Boston. Send cloth, uniform, conference, reading, etc., to Capt. S. S. Nickerson, 257 Hanover Street. Requests should read: "I give and bequeath to the Boston Seaman's Friend Society the sum of \$—, to be applied to the charitable uses and purposes of said society." Rev. Alexander McKenzie, D. D., President; George Gould, Treasurer.

THE WOMAN'S SEAMAN'S FRIEND SOCIETY of Boston, Room 601, Congregational House. Annual membership, \$1.00; life membership, \$20.00. Mrs. Charles H. Seale, Treas., The Warren, Roxbury.

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Our illustrated book, "Lake Chautauqua," tells about it; sent free anywhere. Write to

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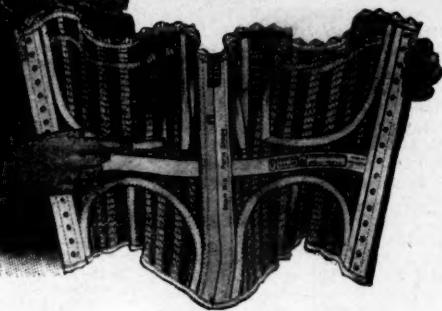
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"Glove-Fitting" CORSETS



are definitely superior in shape, wearing qualities and comfort. The seams run around the body. This is true of no other corset. They hold their shape permanently and give perfect fit. Every corset stamped with our name.

Turn them over and see how they're made.



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OUR VENTILATING CORSET

(Trade Mark Registered), made of imported netting, stripped with coulil, and trimmed with lace and baby ribbon. \$1.00 a pair at all dealers. Light as a feather, yet strong as the strongest.

Handsome illustrated catalogue mailed free.
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For sale by all leading dry goods stores.

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15 Black Taffeta Silk Coats, formerly \$25.00 to \$28.00.....Now 12.00

TAILOR-MADE SUITS

About 40 Tailor-Made Suits in gray and tan mixtures, coat silk lined. Formerly \$15.00 to \$25.00.....Now 10.00

15 Tailor-made Suits, mostly in plain cloths, silk lined throughout. Formerly \$45.00 to \$98.00.....Now 25.00

One lot Tailor-made Suits in plain cloths, silk lined throughout. Formerly \$82.00 to \$85.00.....Now 38.00

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One small lot all wool Separate Skirts in Brown mixtures, made to sell for \$6.00. Now 2.75

One lot Golf and Walking Skirts in Oxford, Blue and Brown mixtures. Formerly \$12.00.....Now 7.50

25 Black, all wool Cheviot Separate Skirts. Silk lined throughout. Formerly \$20.00, \$22.00.....Now 12.00

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All of our Golf Capes marked down.

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One lot Albatross Waists in plain colors, \$4.50.....2.75

One lot India and Taffeta Silk Waists 5.00

One lot French Flannel Shirt Waists in plain colors and plaids, \$6.00 to \$9.00 5.00

White Lawn Shirt Waists.....

1.00, 1.50, 2.00, 2.50, 2.75, 3.00

3.25, 3.50, 3.75, 4.50, 5.00, 6.00, 6.50

All Over White Lace Waist \$15.00.....8.50

White Lace Waist, tucked, lace insertion and fagotting, fastened in the back. \$12.50.....6.50

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White Lawn Waist, tucked and embroidered. \$6.50.....3.50

All Over Lace Waist. \$6.50.....3.25

White Lawn Waist, tucked yoke, and trimmed with Hamburg embroidery. \$6.00.....3.50

PIQUE AND LINEN SKIRTS

White Pique Skirts 2.00, 3.00, 4.00

4.50, 5.00, 5.50, 6.00, 6.50

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13.50, 15.00, 17.00 and 20.00.

Linen Skirts 1.75, 2.50, 3.00, 3.50

4.00, 4.50, 5.00, 5.50, 6.00

6.50, 7.50, 8.00, 9.50, 10.00

11.00, 12.00, 13.50, 15.00 and 18.00.

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Full line Bathing Suits, all pieces.

12 Organdie Muslin Dresses, in white and colors. Formerly \$45.00 to \$65.00 Now 25.00

BLACK TAFFETA SUITS

Black Taffeta Suit, lined with black silk, plaited skirt, fronts of coat faced with lace over white satin and edged with black panne velvet. Formerly \$75.00 Now 50.00

Black Taffeta Silk Suit, coat lined with white silk, fronts faced with Arabian web lace, plaited skirt. Formerly \$68.00 Now 48.00

DRESSING SACKS AND MUSLIN GOWNS

Ladies' Dressing Sack, in G-isha shape, white lawn, with colored trimmings.....1.00

Ladies' Dressing Sack, fancy Dimity, trimmed with plain colors.....2.00

Ladies' Dressing Sack, in white fancy-striped Dimity, trimmed with ruffle of same.....2.25

Ladies' Dressing Sack, in lawn, plain colors, high neck, tucked back and front.....2.50

Ladies' Dressing Sack, white dimity, fancy stripes, square neck, with Valenciennes lace on neck and sleeves.....3.50

NEGLIGEE GOWNS

Striped Lawns, square neck, back and front, narrow lace on neck and sleeves.....2.75

Negligee Gowns. Lawns, in plain colors, pointed neck, yoke of lace insertion and lawn.....6.00

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Tremont Street and
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